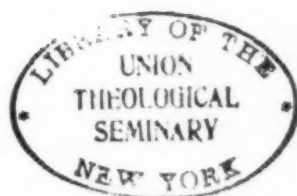


The CHRISTIAN CENTURY

A Journal of Religion

Should Christianity Fear
Other Religions?

By Daniel J. Fleming



Our Children and the
Movies

By Fred Eastman

Episcopalians and Other Christians

Four and a half pages of discussion by members
of the Protestant Episcopal Church of the
relation of that church to other communions

Fifteen Cents a Copy — Jan. 22, 1930 — Four Dollars a Year

The CHRISTIAN CENTURY

January 22, 1930

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

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Happy Thought for a Tight Place

They have not left much room for the Cheer Leader this week. But never mind that. I feel like cheering anyway. I have just read those four and a half pages from Episcopal readers, and they make me feel good. To be sure, they are not all couched in terms of enthusiastic commendation of some of the things that have been printed in the paper. But what of that? They show that nobody is using The Christian Century as a cure for insomnia.

As long as the readers are wide awake, the job of gathering new readers is more fun than job. Therefore, I can cheer.
THE CHEER LEADER.

A Memorable Event in Contemporary Religious Journalism!

IN ITS issue of December 18, 1929, The Christian Century published an article by Professor Henry Nelson Wieman entitled, "Wrong Ways to Justify Religion." Dr. Wieman's great books—"The Wrestle of Religion with Truth," "Methods of Private Religious Living," and the rest—together with his lectures in the chair of the philosophy of religion at the divinity school of the University of Chicago, have accustomed the religiously-minded public to expect incisive and thought-provoking material from him. It is doubtful, however, whether Dr. Wieman ever wrote anything which stirred up more discussion than this article. A few examples of the correspondence provoked have already been published in this paper.

It is now the privilege of The Christian Century to announce that in its next issue, that for January 29, Dr. Wieman will return to the subject under consideration in his first article, and will discuss

Right Ways to Justify Religion

The editors are confident that the interest created by Dr. Wieman's first article will be far surpassed by the second. Not only in the field of religion, but in that of philosophy, psychology, the physical and social sciences, the propositions advanced by Dr. Wieman in this coming article will be instantly recognized as of more than ordinary significance.

So important do the editors consider this forthcoming article that they wish to impress on all readers of The Christian Century the importance of bringing it to the attention of all their thoughtful friends. There are three ways of doing this:

1. By sending 15 cents to the Circulation Department of The Christian Century, 440 South Dearborn street, Chicago, and giving specific directions for sending a copy of the issue of January 29 to the person whose name and address is given.

2. By sending a trial subscription of 12 issues at \$1 to the person whose name and address is given.

3. By sending a year's subscription at \$4 (in the case of ministers, \$3) to the person whose name and address is given.

We strongly counsel against delay in following one of three ways. Several times in recent weeks the entire edition of The Christian Century has been exhausted within the week of publication.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, JANUARY 22, 1930

NUMBER 4

EDITORIAL

ELSEWHERE in this issue will be found an editorial expressing the hope that dry organizations will give united support to the President in his efforts to secure honest enforcement of the prohibition laws. This editorial was written before Mr.

Law Enforcement Commission
Makes First Proposals

Hoover sent
to congress
his special
message of

January 13, accompanied with the preliminary report and recommendations of his law enforcement commission. But nothing in those documents or recommendations suggests any change in our editorial, which is being printed as it was written. For now that the first proposals in the President's program are officially before congress, and now that the general opinion of the country has concurred that if there is to be any attempt at better enforcement these recommendations are wise, the period of test is directly ahead. There can be no excuse for lukewarmness on the part of any dry organization in supporting such a program as this. Not only are supposedly dry congressmen now to have a chance to go on record, but dry organizations must meet the expectations of their constituents by instantly and aggressively coming to the President's support.

Changes Suggested in Enforcement Methods

THERE are few surprises in the recommendations of the commission. First in order it puts, as Mr. Hoover has always put, the wisdom of transferring responsibility for the investigation and preparation of cases against alleged violators of the dry laws to the department of the government that has to prosecute such cases—namely, the department of justice. Now that the susceptibilities of the treasury department have been appeased by agreeing to leave with it control of permits for the manufacture of industrial alcohol—a compromise of questionable wisdom—there seems to be little likelihood of much opposition to this recommendation. We are particularly glad to find in the report proposals for the clarification of the

"casual or slight violation" provision of the Jones law. The intent of congress to exempt minor offenders from the severe penalties of that law should have been given exact definition from the start. Certainly the effort to remedy this shortcoming will be generally approved. We believe, also, that there will be approval for the proposal to deal with congestion in federal courts by giving United States commissioners the power to hear and recommend decisions in minor cases. This certainly seems preferable to a large increase in the federal judiciary, coupled with the founding of a new and lower grade of federal courts, which has been the only other suggestion for dealing with this problem which has received wide backing. Both Mr. Hoover and his commission emphasize the preliminary nature of these recommendations. The country will learn with satisfaction that the commission has a long period of study still ahead of it, during which it is to be hoped that many underlying problems will be studied. The commission has made a good start, and one of the best things about it is its recognition that it is only a start.

The Pope's Encyclical On Education

ANY comment on the new encyclical of Pius XI on education must be considered partial and provisional until the full text is available for study on this side of the ocean. It is a long document, and it is the first of all papal encyclicals to be published originally in Italian instead of Latin. From the condensed reports which have been transmitted by cable, it is apparent that the pope aims to do at least three things: first, to reaffirm and fortify the claim of the church to exercise primary authority over education, not only in Italy but throughout the world; second, to assert the central place which religious concepts must have in education; and third, to protest against certain modern educational practices and tendencies and against certain quasi-educational agencies which he considers harmful. State, parents and church are the three claimants of authority over education. In the pope's view, the order of their priority and rank

is: the church first, the parents second, and the state last, "which should have charge of military education for the common good but should avoid an excess of so-called physical and military instruction." This coincides with the position of most Protestants as well as Catholics that the authority of the state in education is not absolute as against that of parents; and with the position generally asserted by Catholic authorities and denied by Protestants, that the educational function of the state is subordinate to that of the church. The general principles upon which most modern education is based are declared to be unsound, for—"every method of education founded wholly or in part on a denial or forgetfulness of original sin and of grace, and therefore on the sole forces of human nature, is false."

Modern Education Condemned

IF there is one clearly marked characteristic of modern education from the time of Pestalozzi and Froebel—not to go back as far as Comenius—it is that the main thing in education is to develop by voluntary self-activity something good that is already in the nature of the child, not to empty him of the evil with which he is naturally filled and fill him with something else. All the educational advance of the past two centuries has been based precisely upon "a denial or forgetfulness of original sin." The pope would suppress the "pretended freedom and unconfined liberty of the child," restore original sin as the cornerstone of educational theory and practice, and stress "the authority of the educator." As to specific abuses to be corrected, he gives warning against the corrupting influence of certain types of motion pictures and radio programs (amen to that!); reproves the presumption of those who rashly believe that sex-education can effectively check or curb the passions of youth; and pronounces a sweeping condemnation of the practice of coeducation, which is characterized as "erroneous and pernicious to Christian education." While the encyclical may be considered as the pope's sixteen-inch gun in the battle for the control of education in Italy, it seems to contain no specific reference to the local situation and to be equally intended to fortify the determination of the Catholic church everywhere to claim for the church the chief place in the control of education and to maintain a type of educational practice wholly at variance with anything that can be called "naturalistic" or "modern."

Informing the Community of Developments in London

FROM Denver comes word of one of the most wisely planned attempts to bring community interest to focus on the naval disarmament conference of which we have heard. In that city there will be held, on alternate Saturdays while the conference continues

in session, discussion luncheons to which business and professional men and women will be invited. At these luncheons the current developments in the conference will be reported and their importance assayed. In this way the participants will be protected against being unduly influenced by the mass of ill-founded rumor, innuendo and propaganda with which a large part of the daily press is sure to be filled. On the other hand, should situations develop in which the pacific purposes of President Hoover may be strengthened by evidences of support from the country at large the attendants at these gatherings will be in a position to act with knowledge and speed. It is not hard to see behind this plan the fertile mind and recognized leadership of Mr. Ben M. Cherrington, executive secretary of the University of Denver's foundation for the advancement of the social sciences. But there is no copyright on the scheme, which might well be reproduced in a hundred other American communities. Last week we ventured to suggest the means which lie open to the churches and their members for creating a spiritual atmosphere which shall bear the London conference toward success. This week we are glad to be able to pass on word of this Denver plan to civic organizations, voters' leagues and similar bodies. Let nothing be left undone to bring public opinion solidly behind the demand for actual reduction of naval armaments.

An Appeal for the Quaker Relief in North Carolina

TELEGRAPHIC appeals from Mr. James Myers, of the social service commission of the Federal council of churches, tell of distressing conditions in the North Carolina textile town of Marion. Readers of *The Christian Century* are already familiar with the conditions which have developed there under the despotic industrial policies followed by certain mill owners and the strong-arm methods of the police. A summary of the findings of the Federal council's investigators was printed in these pages last week, and complete copies of the council's report can be obtained from that body. At present, Mr. Myers states that there are nine hundred men, women and children entirely dependent for their daily food on help from outside. The Federal council and the American Friends Service committee are working together to see that these victims of a reactionary labor policy are clothed and fed. The Quakers, whose efficiency as relief workers has already been proved in other parts of the world, are also supplying essential medical service, including nursing. For the next two months, if the present situation continues, it is estimated that a thousand dollars a week will be needed. This is not much, but its importance, both to the workers of Marion and to the churches' relations with the rising labor movement of the south, is beyond calculation. Contributions, plainly marked as to their purpose, should be sent to the Federal council of churches, 105

East 22nd street, New York city, or to the American Friends Service committee, 20 South 12th street, Philadelphia.

A Different Note In Advertising

ON the last day of 1929 the Indianapolis Times printed a number of advertisements designed to emphasize the success of certain corporations in that city. Thus, on one page appeared the gratification of a certain insurance company at the remarkable gains made in its business over a period of years. On the opposite page a public utility company cheered its own prosperity. But beside the two the Columbia Conserve company, of which Mr. William D. Hapgood is president, took a quarter-page to advertise "The Democratic Conduct of Business." We wish that we had space in which to reproduce this advertisement in full. It opened with a statement of the principles on which the company was reorganized in 1917. This was followed with a description of the present condition of the company's workers, paying particular attention to their freedom from fear of unemployment, their liberal wage scale, and the fact that the wages of foremen, forewomen and higher executives are not allowed to exceed by more than 50 per cent the income of other employees. The advertisement closed with these words:

Under the form of government which we have described, our business has increased in volume, in profits, and in standing with our customers. Most of us have progressed in our knowledge of our own special work, and in the business problems with which all manufacturing concerns deal—production, sales, finance. Individually our incomes have increased, our education has been broadened by the social as well as by the business problems with which we deal, and most of us are happier than we should be in a less democratic society. Soon, out of the profits of the business, we shall own all its common stock. When that time arrives, it is our belief that we shall not only take the entire care of ourselves as we do now, not asking help from other citizens, but we shall be able to assist other workers, who may desire our aid, to build similar democratic societies.

This is not the sort of copy that advertising agencies are accustomed to write. But it is copy that meets the first requirement of a good advertisement—it compels attention.

How Intelligent Are the Intelligentsia?

THE advertisements in any paper or magazine furnish some sort of indication of the intelligence, cultural level and specific interests of its readers. This is partly because publishers exclude advertisements which they consider objectionable, and partly because advertisers select publications whose constituencies may be expected to respond to the appeal of their commodities. For example, one would not expect to find home-brew materials or smart-aleck "novelties" advertised in *The Christian Century*. It would be a

waste of the advertiser's money, even if the paper would accept the advertisements—which it would not. Examination of the current issue of the book review weekly of the New York Herald-Tribune reveals seven advertisements of astrologers—"personal horoscopes," "confidential astrological service touching all angles of the personal life," determination of "lucky days," all the problems of life solved "scientifically" on the basis of your birthday and the signs of the zodiac. The interesting circumstance is not that the announcements of these charlatans are printed, but that they are printed in a periodical which obviously circulates among persons of much more than average culture. What it suggests is that there evidently is a type of culture which is predominately literary and which does not necessarily include any considerable amount of common sense or any capacity to think in modern terms. It is only with many reservations that this can be called a scientific age. Actually it is an age in which scientific method governs the thinking of a small percentage of the people, and in which "science," as a word to conjure with, has vast prestige among millions who know nothing about it and whose minds are as medieval as those of French peasants or Italian monks of the twelfth century.

Pulling Our War-Makers Out of Latin America

SENATOR WHEELER, of Montana, has introduced a bill into congress which should pass. It would, if enacted, repeal the bill passed in 1926 which authorizes the President to detail officers and enlisted men of the United States army, navy and marine corps to assist Latin American republics in military and naval matters. This practice has been growing in recent years, and is almost always mischievous in its practical outworkings. Detail of American officers to Latin American posts in the main takes two forms. It may involve the sending of naval or military missions, such as have gone to several of the larger and more firmly established republics of South America in recent years. These missions are expected to put the fighting forces of the governments which are induced to invite them on a more efficient basis. The actual result of their labors so far, however, has almost invariably been an increase in armaments, with firms in the United States receiving highly profitable contracts for the supplying of battleships and other war materials. A distinct increase in the truculence of some of the states thus "assisted" has likewise been noted. The other form of detail is that which sends the officers to command or organize or drill troops or constabulary in republics ostensibly independent but really under Uncle Sam's control. These men are supposed to be at work to shorten the period of American interference in the affairs of the countries which they "assist," but the evidence so far tends to show that their service has exactly the opposite effect. In the light of the Kellogg pact, and of the pending

Pan-American arbitration treaty, it is high time that such potential ambassadors of militarism were brought home.

So Help Me God!

NEVER has a completely pagan theory of government been stated with more rigorous consistency or more unambiguous clarity than in the words in which Judge Warren B. Burrows, of the United States district court in New Haven, Conn., upheld a decision of John F. Davis, examiner for the bureau of naturalization in the department of labor, rejecting an application for citizenship by Professor Douglas Clyde Macintosh of Yale Divinity school. This was a reconsideration of a case which received much publicity at its first hearing, on June 24, 1929, and the decision is a reaffirmation of the decision which was rendered at that time. The *Christian Century* has already commented editorially with some fulness upon this judicial opinion and its theoretical implications and practical consequences (See editorial, "No Christians Need Apply!", July 10, 1929.)

It will be remembered that the essence of Dr. Macintosh's offense was his statement that he would not be willing to bear arms in a war which he believed to be unrighteous and unjust. He is not a pacifist. He has, in fact, an excellent and honorable war record. The case involves no question of a personal conviction of the wrong of taking life even in self-defense, as in the case of Madame Schwimmer (editorial, "The Case of Madame Schwimmer," June 12, 1929), or of the bearing of membership in a religious body opposed to war upon the right to acquire citizenship, as in the cases of the Mennonite, Miss Graber (editorial, "A Girl Without a Country," July 31, 1929), and the Quaker, Mrs. Margaret Dorland Webb (editorial, "Only Killers Need Apply," Dec. 4, 1929). Here the matter is reduced to its simplest terms. The applicant is not a member of any religious group which is on principle opposed to all war. He is not personally committed to opposition to war or abstention from military service. On the contrary, he has worn uniform and has undergone the hardships and dangers of the field—hating the brutality of war, no doubt, but doing his duty in what seemed to him to be a necessary war for a righteous end. The issue is the more general and fundamental one of the relation of conscience to civil loyalties.

The words of Judge Burrows express without compromise or qualification the theory of the absolute and unlimited power of the civil government. He says:

It appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is directed that the petitioner is not attached

to the principles of the United States, and further decreed that the said petition for citizenship is denied.

Nothing could be much clearer than that. The applicant is denied citizenship because he says that he will, under all circumstances, endeavor to do what he believes is the will of God, and that he will not obey a command of the civil government which he believes to be contrary to the will of God. The matter of war is merely incidental and illustrative. It merely indicates one kind of imaginable situation in which such a conflict of loyalties might occur. It is a remote contingency, since the applicant is far beyond the age of conscription in any modern war, but it serves as well as any to illustrate the principle involved. Perhaps it serves all the better because it is so utterly improbable that this hypothetical conflict of loyalties could ever become actual in the case of this applicant, even if he were admitted to citizenship. At least it will serve better if it can be kept clearly in mind that the issue of pacifism as against militarism is not involved. As the judge clearly indicated, it is not a question of probabilities but of principles.

So it is. And upon that basis we are willing to say, in language which we hope may be just as clear as that of Judge Burrows, that if his decision upon this principle were correct, no Christian man could honestly retain his citizenship in the United States; further, that no man who has a decent respect for the dignity of his own personality or any sense of the categorical imperative of the moral law, whether he calls himself Christian or not, could retain his citizenship without chloroforming his conscience and stultifying his reason. If citizenship means absolute and unquestioning obedience to every conceivable mandate of government, regardless of right, the question would not be whether a Christian could be accepted as a member of the body politic, but whether a citizen could properly be accepted as a member of a Christian church. The body of the followers of Christ is in far more danger of being contaminated by admitting to its membership persons who know no right or duty other than the enactments of the civil power, than is the state of being weakened by admitting persons who refuse to take an oath of unconditional obedience to its mandates.

An oath? What is an oath? From time immemorial it has been considered that there is no more solemn or binding method of making an affirmation of one's attitudes and intentions than a form of words concluding with—"So help me God." The affiant specifically invokes the divine witness to the sincerity of his declaration and the divine aid in carrying it out. It was a long while before persons who refused to employ such a formula—whether deterred by lack of belief in God or by excessive reverence for his name—were permitted to exercise full civil rights. If Professor Macintosh's application for citizenship had been accepted, he would have been required to state that he would support and defend the constitution and laws of the United States, "so help me God."

Under the interpretation which the bureau of naturalization and Judge Burrows place upon civil loyalty, this would be equivalent to saying, "I promise, so help me God, to obey all future laws, including any which I may believe to be contrary to the will of God." If the will of God is to be overruled by the higher court of civil government, why drag in God to lend sanction to an oath of allegiance? If the government claims to outrank God in authority, let it furnish its own sanctions. "So help me Thomas Jefferson" might lack something of the accustomed solemnity, but it would be more honest than an appeal to God for the support of a regime in which he has an inferior place or none at all, and more reverent than the use of God as a sort of notary public merely to attest a signature.

It will at once be perceived, by anyone who thinks at all carefully about this matter, that granting to all men the inalienable right—which all honorable men exercise anyway, whether it is granted or not—to guide conduct by conscience and by their apprehension of the will of God, does not for a moment imply approval by the government of every course of action that anyone may defend on the ground that he believes it to be God's will. In the course of history, a vast array of wild, weird and dangerous programs have been identified with the divine will by various individuals and groups. The Crusades were, on the whole, an impious and murderous enterprise; yet their slogan was, "God wills it." From our present point of view we may assert with tolerable certainty that he didn't. Polygamy, slavery, the torture of heretics, the murder of witches, and a thousand other abominations have been practiced with a clear conscience and quiet mind by men who thought they were doing the will of God. Their belief did not make them right, nor did it establish any valid claim to social approval of these reprehensible practices on the part of those who did not share the belief. A man may have specific convictions regarding the will of God which should disqualify him for citizenship, or even qualify him for the penitentiary. But the thing that makes such a man dangerous, in any such case, is the particular content of his convictions, not the fact that he puts conscience first and qualifies every earthly loyalty by the supreme obligation to follow what is, for him, the will of God.

Casual secular comment upon this Macintosh incident can scarcely be expected to estimate this distinction at its full value. It is too easy to argue that, since of course the state cannot allow everybody to do anything that his own conscience may approve, the assertion of the primacy of the individual's sense of right is equivalent to a declaration of anarchy. It is no such thing. The man who follows his conscience though the heavens fall and obeys what he considers the voice of God though all men command the contrary, is sometimes (though rarely) a dangerous citizen. But the man who is submissive to civil mandates regard-

less of right and prefers to obey man rather than God, is always a dangerous citizen.

The identification of the will of God with the decisions of some man or group of men may provide another situation in which those who do not accept this identification may well exercise caution. The state may well hesitate to commit its destinies to the hands of men who place obedience to any other earthly organization before obedience to the state. Such men have signed away their freedom in advance, as truly as those who swear unconditional obedience to the state. They have a right to their conviction about the channel of divine authority, but they have no right to expect those who do not share their view to see in it, in actual fact, anything except the pitting of one human authority against another. Of such an attitude, the state will always be rightly suspicious when it is given the subordinate place.

Fortunately, even those who, like Judge Burrows and Mr. Davis, most strongly proclaim the absolute sovereignty of the state over every consideration of conscience, do not generally act upon that belief when actual crises arrive. It has already been mentioned that the possibility of Professor Macintosh being called on to serve in a war contrary to his conscience is extremely remote. Still more remote, perhaps, is the possibility that Madame Schwimmer or Mrs. Webb will be drafted as combatants in battle. Suppose then, since we are considering unlikely hypotheses, that one of these patriotic gentlemen were ordered, by a legally qualified authority, to shoot his own father or perform some act of cruelty upon his own children. Would they do it? It is for them to say. Most men would not. If the citizenry of this country is to be composed exclusively of those who would, in such a case, implicitly obey orders, then surely the state totters. Keeping Professor Macintosh out will not save it. Under such an interpretation of "true allegiance," there would not be enough qualified citizens to man a precinct, not to mention a nation.

No, men do not in general act upon this principle of absolute state sovereignty. Even those who proclaim it most loudly have not sunk so low. What they actually do is to keep the principle in reserve to apply against those who are in advance of the moral progress of the majority. Just now the sensitive point in the minds of the pseudo-patriots is military service. Professor Macintosh happens not to be a pacifist, but he has said that under certain imaginable conditions he might be unwilling to engage in a war. Militarists, hundred-percenters and other quaint survivals who know no way of measuring a nation's man power except in terms of armed troops in the field, are at once alarmed at the prospect of a possible depletion of the country's fighting force. Why not be at least sensible? It ought to be possible to realize that every decent person has limits beyond which he will not go in obedience, no matter who gives the order. A clear-thinking, plain-speaking man who understands this and states it, is certainly no more dangerous than

a muddle-headed and evasive one who rants about his unlimited allegiance.

And besides being sensible, we might also be a little Christian. Christians are not generally disloyal to their governments, but they have been trained in a school which does not permit them to believe that "the king can do no wrong." The church asks no immunity from civil law. The church which, as a body of men clothed in whatever ecclesiastical dignity, attempts to dictate to the state, has no ground on which to stand. But a church which fails to rise in protest against the monstrous paganism and tyranny of such a doctrine as that which refuses civil rights to those who will not agree to stifle the voice of conscience and make the voice of God, as they understand it, secondary to the edict of Caesar, is a church whose candlestick has been removed and whose light has gone out.

Support the President's Dry Program!

ALL is not as it should be with the dry cause at the national capital. Ominous things have been happening behind the scenes. More ominous developments are forecast. Already, these backstage dissensions are having their effect on the public actions of legislators. And the worst of it is that, by a covert opposition that comes very close to being sabotage, certain important dry organizations have been placing difficulties in the way of the President's program for prohibition enforcement. Perhaps the activities of these organizations are unknown to their constituents. If so, it is high time that these constituents were told what has been going on.

First of all, supporters of prohibition need to get clearly in mind the importance of the President's relation to the issue. For the first time since the eighteenth amendment went into effect, there is a President in office who has, from the beginning, accepted it as part of his responsibility to *lead* in securing effective administration of the law. He has also provided for a careful study of the total situation, a study in which infractions of the dry laws will be considered in their proper relationship with the whole question of lawlessness. But, while the law stands as it now is, Mr. Hoover does not shirk a particle of the responsibility for its proper administration.

Prohibition will never get a fairer trial than that. If it does not succeed—if it cannot be made to succeed—under a President who wishes it well and who gives it his positive, unflinching support, then it is doomed. When we use the term "succeed," we do not have in mind perfection in the enforcement of the law. Laws involving social control require long periods of public adaptation—what the psychologists would call conditioning—before they approximate perfection in their working. But by success we mean that there shall be actual, large, and provable, progress

toward the goal of a dry nation. If that sort of success does not come while Mr. Hoover is putting all the weight of his office behind the effort, then prohibition will find itself confronting a general national skepticism and demand for a change in policy.

Because of this simple and incontrovertible fact, the prohibition policy of the President cannot be lightly set aside. When the President tells the country, through congress, that he needs certain administrative and legal changes in order to have a chance to make prohibition enforcement what it should be, he has a right to the full support of all dry organizations in securing those changes. He has a right to the full support of all dry legislators in securing those changes, unless those legislators are prepared to show the President and the public that there are valid considerations of state for denying his wishes. After all, the President is the man who must make good at his job. If he is hamstrung by refusal to grant him the resources which he considers necessary, neither he nor any succeeding executive will be willing to become deeply implicated in the fortunes of the dry cause.

For several months past there have been rumors everywhere in Washington that two of the most important dry organizations were not wholeheartedly supporting the President's program. In both cases, of course, the formal record has been kept straight. Outwardly, both have been "behind the President 100 per cent." But when it came to supporting the specific requests of the President for changes in administrative processes, it has been said that neither has been better than lukewarm and that individual legislators have been led to believe that both would be satisfied if congress turned down Mr. Hoover's proposals. Indeed, this lack of support for the President is said to have become so apparent that representatives of other dry bodies, in conferences in which officers of these two bodies were present, finally forced a showdown. As a result, a formal unity of action within the dry forces is said to have been reestablished, and the President's program now has at least nominal backing from every such body represented in Washington. But the degree of enthusiasm for that program in some quarters is still rumored to be lukewarm.

Drys throughout the nation should understand this condition of affairs. Its important elements are easily seen. The rock bottom fact in everything that is going on at Washington is the fact that the present state of prohibition enforcement is unsatisfactory. Officials maintain that it is not as unsatisfactory as it has been; that there are important areas in which enforcement has manifestly improved since the present administration came into office. Be that as it may, enforcement is still unsatisfactory. It is unsatisfactory to the authorities, to the thoughtful drys, and to the majority of citizens. If there is a dry leader who is satisfied with the present status of enforcement, we do not know his name. The wets leave no doubt of their dissatisfaction.

Next to this general recognition of the unsatisfactory nature of the present situation is the belief that its cause is largely widespread corruption within the enforcing agencies. It may be impossible to prove the existence of this corruption, legally. But the public believes the corruption is there. Because the corruption is there, the booze is here. The President has come to the same conclusion. The most hopeful method of approach to the problem of enforcement, therefore, is that method which reduces the chances of corrupt administration to a minimum.

For this reason the President has repeatedly outlined a program for immediate action to start the process of putting the administration of enforcement on a basis where the chances of corruption would be lessened. His major recommendation, up to date, is the recommendation to transfer the prohibition enforcement bureau from the department of the treasury to the department of justice. Oddly enough, one of the dry bodies which has recently been opposing this, was one of the first bodies in the country to demand it, when the unsatisfactory conditions in the bureau as a part of the treasury department first became known. The personnel of the bureau, from Mr. Lowman and Dr. Doran down, have also opposed the change. This was probably to be expected. These men value their jobs. It is inevitable that, in such a radical revision of the whole administration of enforcement, some officeholders will suffer. Men like Senator Borah are demanding that, if the prohibition bureau is transferred out of the treasury department, its whole personnel shall be revised in the process. The tendency of the present officeholder is always, therefore, to fight any change.

But if the President, knowing the facts, and knowing what he wants to do, wants the prohibition bureau transferred, then it should be transferred. This is a problem in administration, which is the job to which Herbert Hoover was elected. The overwhelming majority of the citizens of the country, without respect to party, will endorse the wisdom of the policy of giving the President the sort of enforcing machinery for which he asks.

Of course, this matter of bureau transfer is not the end of the problem. It is only the beginning, and perhaps a small beginning. There are a few other immediate requests which the President has already sent to congress. These are not of great importance, save as they fit into the whole plan of action which Mr. Hoover has in mind. But the commission on law enforcement is at work under a blanket mandate, and is certain, sooner or later, to bring in a list of important recommendations.* After those recommendations have been passed on by the President, and incorporated by him in his program, the full Hoover campaign will develop. But certainly, if the President is to have any chance to win that campaign, he

cannot afford to accept defeat in these preliminary skirmishes.

Not since prohibition went on the statute books have the dries had such presidential leadership as they now have. Mr. Hoover is honestly giving the best that his office permits to the support of the national prohibition policy. By so doing, he gives prohibition its vital chance to make good. To all leaders in all dry organizations, therefore, the demand of the supporters of the dry cause is: Get together, and get behind the President! And let this be no merely formal endorsement. Let the country know, let every member of congress know, that you are behind him.

The Mike

A Parable of Safed the Sage

I WENT unto the Radio Station of WXYX that I might Broadcast. And the Operator said, I judge this is No New Experience for thee.

And I said, I have done it often.

And as the Clock was at the Hour Appointed, the Band ceased playing, and the Announcer said, We now are to hear Safed the Sage.

And I was standing at the Microphone, which is a Round Instrument with the One Eye of a Cyclops, and I spake unto it. And before me was no other Audience save only a Clock that I might know how to cease exactly One half Minute before the end of an Half hour. And I spake unto the Mike. But as I spake I looked beyond that one-eyed thing of Metal and I beheld men and women and children in many places who might be hearing what I said.

And when I ceased, the Announcer handed me a slip of paper, saying, Please call such and such a number on Long Distance, and Reverse Charges.

And I did so. And a voice came to me across a Thousand Miles, saying, Oh, my friend, Safed, dearly beloved and longed-for, I, thine old friend, am bed-ridden and far away, and I have heard nothing in months that hath done me so much good as thy Voice. For I heard thee as if thou hadst been in this room, and thy words do me good like a Medicine.

And the next day came a Letter from a friend in another city. And then came a letter from a man in the wilderness who watcheth for fires, and then one from a Lonely woman in a Light House. And some of the letters were from Strangers who lived far away.

And I said unto my soul, I spake by faith into the earless eye of the Mike, and not one of these persons was in my thought. Yet I believed that somewhere my words would reach the ears of Human Folks and that my Message would be Welcome. I, having the same spirit of faith as the prophets of old, who said, I believe, therefore have I spoken, I also believe and therefore speak. And now behold what hath God wrought. For I have been heard by friend and stranger, over a radius of more than a Thousand Miles,

*After this editorial was written, the first recommendations of the commission were transmitted to congress by President Hoover. For editorial comment see page 99.

and to some of them have I brought Comfort and Hope. And yet no human face was before me but only the Mike.

And I was thinking of these things when I sought my Couch. And I kneeled down beside my Bed, and I said, Oh, my God, whom mine eye seeth not, it hath often been unto me a matter of wonder and perhaps of doubt that I could speak unto Thee through the Thick Darkness and be heard and answered; as I

have spoken through the air unto people dwelling afar whom I saw not and have been heard, so help me to believe and not doubt that this voice of mine doth reach thine ear. Thou art a God afar off; yet hear me, O God, in heaven thy dwelling-place, and answer on earth, even as I have had answer from my fellow men who dwell afar.

And I heard in mine heart an answering Voice, and I knew that I had been heard.

VERSE

Via Crucis

A PILGRIM plods a lonely road
Toward a goal but dimly seen.
His back is bowed beneath a load,
But his eyes are kind and keen.
The beckoning light, so faint, so far—
Is it a candle-lit window, a star,
Or the court of Heaven where angels are
Behind a glittering screen?

The pilgrim nears the glistening height,
The end of his wise desire,
A lofty goal, so dazzling bright
He could not but aspire.
His eager eyes he turns to it;
His heart with longing yearns to it;
The flame within him burns to it
Like an altar's holy fire.

Through towns and streets with a friendly nod,
Through fields with a winsome smile,
He had followed the trail to the mountain of God
Many a hopeful mile.
Then up rose a cross in the way to it.
Ah, what shall the pilgrim say to it—
A Yea, or a trembling Nay to it
And its menace harsh and vile?

The price of the end is the long, long way.
The price of gain is loss.
Who seeks pure gold must burn away
The alloy and the dross.
He may go to the left or right of it,
Or turn him back at the sight of it,
Or faint in horror or fright of it—
But the cost of a goal is a cross.

WINFRED ERNEST GARRISON.

Versus

HIS God said, Do. The dynamo said, Don't.
The man said to the dynamo, I will,
And to his very ancient god, I won't.

Now God continues God, and man's man still.

RAYMOND KRESENSKY.

Courage Is a Song

PETER, John, and Paul
Singing with a smile—
Courage down in Rome,
Courage on an Isle!

Who can save his life;
Hoarding up its stuff,
But at last he lacks
That which is enough?

When the heart has paid
Every toll it may,
Then it borrows gold
God alone can pay.

So I learned a song
Born of singing Men—
Courage is a song,
One may sing again!

ARTHUR R. MACDOUGALL, JR.

For Sparrows That Fall

VERY wistfully I pray
In my heart, for these today:
On the roof at dawn, the frost—
Lovely, and so quickly lost;
Silver bubbles on a brook,
Breaking even as we look;
All the thousand pollywogs
Of which three may grow to frogs;
Luckless acorns, brown and brave,
Sown on rock for living grave;
Fallen birds'-eggs from whose room
No bright flowers with wings shall bloom;
Friendly baby rabbits, still
Unaware that Life can kill;
Little calves that soon shall feel
At their throat the whetted steel;
Boys and girls with gleaming eyes
Out of which bright wonder dies . . .
Very wistfully today
In my heart for these I pray!

E. MERRILL ROOT.

Should Christianity Fear the Comparative Study of Religions?

By Daniel Johnson Fleming

FEAR what can come to us from other faiths? That is impossible; for we are confident that in a unique way we have been linked up with the spirit of truth; that our faith is a dynamic, living reality; and that this spirit will lead us on from glory to glory. We are not, therefore, afraid of truth wherever it may be found. It is of God. A quality of life that is thus inextricably associated with an ever unfolding revelation of God has nothing to fear from any demonstrated truth. We may well fear lest we be lacking in depth of experience and insight; or lest we relax into a shallow and indiscriminating appreciation, but the spirit of Jesus has nothing to fear from truth's embodiment wherever found. On the contrary all truth belongs to this spirit.

Furthermore, no Christian need have an attitude of fear toward the various specific truths and insights in other faiths which are being disclosed by modern scholarship if he has been caught by the wonder of the universal working of God's creative Spirit. The classic source in Christian scriptures for this conception is in the prologue to St. John's gospel where the word is represented as eternally shining into the darkness, leaving no man without witness. Our Lord could look around on all who sat about him and say, "Behold, my mother and my brethren. For whosoever shall do the will of God, the same is my brother and sister and mother." Peter was given the insight to tell Cornelius, "of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted by him." Paul was constantly witnessing to the present universal Christ—the life-giving Spirit. Hence we do not feel that our safety lies in attack, or in understating, or in belittling the insights of another's faith.

The Logos—No Academic Formula

Let the conception of the *logos*—the ever active word or expression of God—cease to be an academic formula and let one emotionally enter into the real joy of discovering evidences of this working in the lives and records of individuals and societies; then one experiences a love that casts out fear. Far, then, from being disturbed as we find good things in other religions or meet good folk who follow other faiths, we rejoice at those widespread witnesses to the workings of the eternal Spirit.

Nor are we afraid of receiving from brother wayfarers in life's great journey. There is a kind of false philanthropy which is too proud to take in return; in such beneficence, gifts must be in one direction if one's sense of personal superiority is to be

maintained. But this small and egoistic impulse passes when we forget self in concentrating attention on the ever outgoing, forth-streaming giving of God. We cease to attach his infinite availability to the particular and limited conception of him that we now possess. In a true humility, conscious of our poverty of spirit—not of our God and the One whom he has sent, but of our apprehension of him—we dare not be unteachable.

Recognizing Christ in Other Faiths

Suppose we see an ignorant village woman with two babes. "Twins?" "No, only this one is mine. That one's mother is dead. There is no one to look after it, and I thought perhaps God will give me milk for two." Am I too proud to learn from her? Or suppose I hear Robia, the Sufi woman saint, pray, "O God, if I worship Thee in fear of hell, burn me in hell; if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thine own sake, withhold not Thine everlasting beauty." Need I shrink from letting this prayer stir me?

These and other such glimpses of the divine are not absent from our tradition; we might adequately catch them from our Master. But if, as a matter of fact, a God-touch strikes in upon our consciousness from some earnestly seeking soul not yet called by the name of Christ, it is no disrespect or lack of loyalty to recognize Christ in this manifestation and receive. We, of the west, will ever be hampered in our desire to share that which we have apprehended, if we are unwilling to confess that we have not yet fully understood the Christ, nor embodied his quality of life and spirit in organized society. No, we are not afraid to receive as well as to give.

This does not mean to say that we will manifest an unrestricted hospitality to other religions and philosophies. We must be on our guard in regard not only to such systems, but also to the tendency toward an uncritical admixture from the culture which surrounds us, from our own denominational insularity, and from our own historic particularity. Assimilation of whatever kind should most certainly be accompanied with a very active awareness of what should be rejected by one who is convinced that God has revealed himself to man in Jesus Christ. Furthermore it is often lamentable ignorance of the varied riches in our own faith that makes the truth in strange cults seem new.

Profound Differences in Religions

Coming closer to the findings of the study of religions we see that it has been indubitably proved that

there are profound differences in religions. Man is a political as well as a religious animal. And who would think of saying that communism, democracy, plutocracy or the commission form of government are the same? Similarly, the practice and the philosophies back of the practice in the various faiths have grown into quite distinct systems. For example, there can be no question about Islam's embodying certain high and noble conceptions, nor that it succeeded in effecting among some peoples what Christianity had, as a matter of fact, failed to accomplish. But let us see how it brought about these results in the outward conduct of men. Essentially, Islam appeals to law rather than to the spirit. For Islam the Koran is the absolute word of God and it presents a religion of precept, rule and outward authority. Quick results can be accomplished when the precepts of such a faith are authoritatively held before those who accept it, but a spirit which leads on is absent or breaks through in spite of the system. A more spiritual creed, by its very spirituality, sets out to build up feeling and conscience and encourages man to be a law unto himself.

Tests in Appraisal

Or look at Buddhism. Following closely the contrast expressed by Whitehead in his "Religion in the Making," we see that Buddhism consists markedly of a clear metaphysical notion and the doctrines which flow from it. Buddhism for many is a metaphysic generating a religion; while Christianity, starting with the sayings and actions of a supreme life, is a religion demanding a metaphysic. Buddha left a tremendous doctrine; Jesus left a tremendous fact. Buddhism's metaphysic finds evil essential in the very nature of the world of physical and emotional existence and so advocates a procedure calculated to gain a release from the individual personality which is the vehicle for such an experience; Christianity admits the presence of evil throughout the world and holds up a source of moral renewal whereby all individual but corporate life may reach a higher level. Buddhism makes itself probable by referring to its metaphysical theory; Christianity evidences itself by referring to supreme religious moments in history.

If differences such as these are found between the major philosophical and cultural religions, how much more will there be difference between Christianity and those lesser primitive faiths which are manifestly being disintegrated by contact with western civilization! We are told of an old Samoyede woman who was asked about her religion. "Every morning I step out of my tent and bow before the sun and say, 'When thou risest, I, too, rise from my bed.' And every evening I say, 'When thou sinkest down, I, too, sink down to rest.'" Twice, at least, each day she looked away from earth and up to heaven—and yet what a meager system!

Granted, then, that there are varyingly precious and unequally rich insights in the various faiths, and differently proportioned degrees of truth and of

error, where does the faith which sprang from Jesus stand? There are various searching tests that have been applied in making an appraisal of the world's religions. We have sought to weigh their relative abstract truth and intellectual validity; their moral values and ethical ideals; their life-enhancing dynamic and release of enabling power; their effect on one's estimate of personality in God and man; the meaning and value they ascribe to life; their respective answers to man's age-long questions as to why we are in the world, what is our purpose, and for what we may hope; their power to make love and righteousness more deeply conceived and embodied in all of life; the relative service they have rendered, or may still render to humanity, and their capacity for progressive insight and the actual historic manifestation of this power in the laboratory of life. We acknowledge that some of these are Christian measuring rods. To that extent it is setting up the test from a Christian standpoint. Hindus and Buddhists, for example, regard personality, whether in God or man, as a limitation to be transcended. But for us, whose lives are centered in the historic Jesus whose own life was centered in God the Father, the vital issue must lie around the problem of the meaning and permanent value of personality.

Scholars Remain Christians

This is no place to take up a detailed application of those tests to the dozen living religions of the world. Certainly one need not deceive oneself that such a comparison will at every point be an easy triumph for Christianity. But let one qualitative judgment be given—possibly one that will seem superfluous except to the younger generation. We have the sincere records of an increasing number of Christian scholars who have not only studied other religions but have lived for years in close touch with them. The spirit of the scholars has been marked by tenderness toward others' beliefs, respect for their personalities, and reverence toward their inward spiritual life. To the best of their ability, these scholars have brought to their estimate of religions a scientific temper. They have not pretended to be neutral to the results, but they have attempted to be impartial in their search. They have made their approach to other faiths in a teachable spirit, though not lacking in deep and strong convictions of their own. It is to the findings of such scholars that we turn with greatest eagerness. I do not detect in them the slightest tendency to change their religious allegiance. We may in these days be having difficulties in religion with "humanism" and secularism; but the results of such study clearly show that the way out is assuredly not by our becoming Jews or Moslems, Zoroastrians or Buddhists. Nor as assuredly does it lie in any anxious attempt at a composite medley—"the cultivation of a rapid religious cosmopolitanism."

On the other hand, far from any temptation to change of loyalty, the more we study, the more there

is a deepening allegiance to the conception of the kingdom of God and to the person of Jesus Christ. For in him as in no other we are convinced that we find a distinctive revelation of God; in him we have the assurance that somehow personality is at the heart of things and is the goal toward which things are moving. We gladly confess him to be our savior not merely because we can say that in Christ, as in no other religious guide, we best find God, but also because we can say that in Christ we do truly find God. Christ not only shows us the ideal, but he shows us the way in which human nature is to be transformed into that ideal. We look upon him as vastly more than a great world teacher, aspects of whose judgments may be added in order to supplement the truths in other faiths. In fact, it is in none of these things taken separately that we find the strength of Christianity as over against the non-Christian religions. Its "satisfyingness" lies in its organic character. "Its vision of God, experience of God, obligation toward God form one thing. . . . We have here, as nowhere else, the coincidence of philosophy, experience, and ethics, each explicating the other, and together fulfilling all the needs of the mind, the heart, and the will of man." (Evelyn Underhill, in *Essays Catholic and Missionary*, pp. 21-2.)

The Christian's Best Service to Religions

The call, then, which comes to the Christian as a result of the study of religions is to the utmost to understand his own faith, to experience it, and to show forth its fruitage in individual life and in the world society. In humble penitence for past failures to live up to the height and depth, the length and breadth of the way we have through Jesus, the Christian should recognize that his best service in the realm of religions is to adventure to the limit with the highest insights of his own faith. With such a background and such a point of reference a thorough study of other faiths would help many. However, non-Christian religions superficially taught to those not yet qualified by previous experience and training and by enthusiasts who paint an unfair picture whether of over-appreciation or of over-condemnation may easily do harm.

In reality, the answer to the question which heads this article, depends upon the kind of Christianity one holds. If one's confidence is wrapped up with the extreme belief that a sharp line divides Christianity as true from all other religions as essentially false and unqualifiedly hindering, then one may well fear lest this confidence be shaken.

God Still Speaking

If one's thought has been confined too exclusively to the Christian tradition as found in the Old and New Testaments and has not made a place in his thought for the fact that God has spoken to other peoples "at sundry times and in divers manners" but also is still speaking, adjustments that may prove at

first disquieting may have to be made with the findings of the modern study of religions.

If one thinks of the Christianity which is actually accepted and practiced by most people about him as an undifferentiated whole; if he has never tried to pierce down to catch its essence and peculiar genius; if he has never endeavored to differentiate fundamentals from things which are only secondary or of purely local and temporary importance, then one may be disturbed by certain resemblances or duplications in other faiths.

A Basis for Confidence

If one's conception of the expansion of Christianity is based on the belief that we have everything to give and nothing in the way of criticism, stimulus, or insight to receive from other religionists, then a study of religions is bound to shake that foundation.

But the more one gets that truly catholic and enfranchising point of view which characterized many of our church fathers and which we believe is in accord with the mind of Jesus, the more can one go forward in the Christian adventure in quiet confidence. And no greater contribution can be made to the welfare of human folk throughout the world than to share the good news of the possibility of participating in the life and love and power of God; of the depth of reality as revealed in the cross showing sacrifice as inherent in the very nature of God himself; and of the character and purpose of God on which all men of good will may venture in the faith that they have for their hope a basis in the eternal order.

A Walk in the Rain

AT dusk I walked beneath the dripping trees
Whose branches brushed a sodden, darkening sky,
And, sorrowing, I mused on life
And all the pathos of mankind,
And pondered why the urge to live
Has roots so deep within our beings
That after every joy lies slain
And hope seems but a foredoomed phantasy,
We go on drawing breath on breath
Though each be but a sob or sigh,
And no friend near.

At dusk I walked beneath the shuddering trees
Whose arms besought a bleak, unanswering sky,
And reasoned that it is unthinkable
That this persistent urge to live
Is but a cheat, a grinning phantom
That keeps an overburdened mass of men
On hateful racks of tantalizing hopes
Throughout a universe of naught but chance,
If by a turn, a step, a flash, an instant,
They could plunge into a sweet oblivion,
Where sorrows end.

LEE SPENCER.

Our Children and the Movies

By Fred Eastman

BEFORE me lies a bit of cheap writing paper bearing a brief essay by a boy of nine years. It is entitled, "How to Be Heroes Like Those in the Movies." It reads as follows: "Every spare time you have got, lift up heavy rocks, learn to throw spears and lassoes, and also learn to ride a horse or a pony. Learn how to duel with swords and guns." I know this boy's home, his school, and his church. They have encouraged in him a desire to do heroic things. The movies have taught him how heroism is to be practised: "Learn to duel with swords and guns." His home and school have given him Washington, Lincoln, and Roosevelt as heroes; the movies have given him Tom Mix—with two guns.

The children always know the hero in the movies. He is the one who wears the white negligee shirt, open at the collar. If they should miss this tag they know him by his curly hair and his handsome face. They know him by his ability to shoot more quickly and more accurately than any one else. They know that sooner or later he will get into trouble with a crowd of crooks and he will "clean up on them," although they outnumber him three to one or worse. Is there any record of a movie hero who could not "duel with swords and guns?" Did anyone ever hear of a bow-legged hero in the movies, or of a bald-headed one, or of a hero with whiskers? It is unthinkable. A movie hero must be young, handsome, unmarried—and be able "to duel with swords and guns."

Charges Against the Movies

This inanity, this portrayal of courage so overwhelmingly in terms of fists and swords and guns and so seldom in terms of moral grit or in any of the other terms in which human beings have to live it day by day is bad enough. Every parent knows its baneful influence. But more serious charges are at the door of the movies. Summed up in one sentence these more serious charges might be stated thus: The movies are so occupied with crime and sex stuff and are so saturating the minds of children the world over with social sewage that they have become a menace to the mental and moral life of the coming generation.

These charges are not new. They were rolling up in formidable array some eight years ago when Will Hays became "czar" of the movies. He was looked upon as the great deliverer. He would see to it that the industry would clean itself from within. . . . Today there is a growing conviction that Mr. Hays has failed in this responsibility. In fact—but we shall deal with Mr. Hays in a later article. Just now the thunder of outraged parents is rumbling again. If the producers are not entirely deaf they can hear it even in the cesspools of Hollywood.

Let us consider the facts about the amount of crime and sex sewage in this industry which boasts that it is the fourth largest in the world.

Crime and Sex Stuff

The child welfare committee of the League of Nations analyzed 250 films in 1926 and found in them "97 murders, 51 cases of adultery, 19 seductions, 22 abductions, and 45 suicides. Among the principal characters in these 250 pictures were 176 thieves, 25 prostitutes, 35 drunkards, etc."

The Chicago censorship board in 1924 is said to have made the following eliminations from 788 pictures:

- 1811 scenes of assault with guns with intent to kill.
- 175 scenes of assault with knives with intent to kill.
- 129 scenes of assault with other weapons.
- 231 scenes of hanging.
- 173 scenes of horror (as clawing out eyes, biting off ears, etc.).
- 757 scenes of attacks on women for immoral purposes.
- 929 scenes of nudity and semi-nudity.
- 31 scenes of jail breaking.

In 1928 the Chicago censorship board made 6,470 cuts from films.

In the four years from 1924 to 1927, inclusive, the New York censors eliminated 4,825 scenes as "tending to incite to crime and 3,763 as indecent, or obscene, or immoral, or tending to corrupt morals."

When one considers what the Chicago and New York censors *left in*, no one can accuse the censors of oldmaidishness. But the important fact to note is that *the thousands of communities outside the jurisdiction of such censorship did have these scenes dished up to their children.*

Criminologists from 56 countries in the ninth International Prison congress held in London, August, 1925, devoted their discussions to methods of protecting youth from the corrupting influences of the movies "which admittedly incite to crime or immorality." A resumé of their discussion, made for the Prison Association of New York, inveighs against "scenes which represent the worst criminal exploits and other sensational and immoral representations of all kinds" which the movies portray "under the guise of romantic stories."

A Problem for Penologists

About 800 feature pictures are produced in America every year. A national committee representing jointly the General Federation of Women's clubs, the National Congress of Parents and Teachers, and the American Farm Bureau federation reviewed 216 current pictures between November, 1927, and April, 1928. Of these the committee reported that only 39, or 18 per cent, were fit for children under 15 years of age. Only 86 pictures, or 40 per cent, were suitable

for youths 15 to 20 and only 91 pictures out of the whole lot were approved for intelligent adults.

One might go on indefinitely citing the testimony of crime commissions, educational surveys, and such, concerning the prevalence of crime and sex stuff in the movies. The above figures are sufficiently illuminating and the limitations of space make it impossible to expand this section of the discussion. Every parent and every other attendant at the movies can support this testimony from his own experience.

Exposing Children

How many children are exposed to such pictures? Practically every school child in the United States. For the average school child in America attends the movies once or twice a week and these crime and sex pictures constitute the bulk of the movie output. This estimate as to the attendance of children at the movies is not guesswork. It is derived from a study of surveys made in New York city, in a New York suburban village, in a Vermont rural village, in a Kansas town, in the city of Cleveland, and in Chicago. The percentage of children who make up motion picture audiences varied in these studies from eight per cent in a metropolitan theater on a week day to 90 per cent in Cleveland theaters on Saturday and Sunday afternoons. The cheapest houses displaying the poorest pictures are most crowded with children. A study of delinquent children in the city of Chicago revealed that many of them had attended the movies seven times a week and some even more often.

The average program lasts about one hour and forty-five minutes. This represents almost twice the period of the average Sunday school. Many children sit through two and three programs. The usual program consists of a news reel, a short comedy, a feature picture and an advertisement of "coming attractions."

The most important study of the movie habits of children made thus far has just come from the University of Chicago Press. It is by Alice Miller Mitchell and is entitled, "Children and the Movies." Her survey was made with the aid of the Wieboldt foundation. She studied the movie experience of 10,052 Chicago children. This small army was made up of three groups: one taken from the public schools and representing an unselected sample for control purposes; one taken from institutions housing juvenile delinquents; and one taken from Boy Scouts and Girl Scouts, a group which enjoys intelligent adult leadership. Mrs. Mitchell found that the delinquent children had attended the movies most, the public school children next, and the Scouts the least.

Shrieking at the Thrills

But she found more than this. She found that the children usually attended the motion picture theaters unaccompanied by adults. In Chicago only 1.6 per cent of the 10,052 children studied had their movies even selected for them by their parents. The vast

majority of children are left to choose their pictures and they choose largely by the thrilling power of the advertisements in the newspapers and in the theater lobbies.

Once in the theaters, as Mrs. Mitchell says, the children "shriek and yell in unison at the high peaks of the thrills. Then the enjoyment of the movie is prolonged if the picture can be talked over afterward as the children tumble out of the theater and scamper home, pushing and romping, calling to mind outstanding points in the picture with, 'Didja see that skinny guy trying to git that other feller?' 'Man! I was scared.'"

*Effects Upon the Children**

Mr. Hays argues that the moving pictures have not increased the tendency of children to crime. He bases his argument on the alleged fact that the proportion of child crimes in this country has been decreasing during the very years when the motion picture has been having its greatest development. (Reliable federal statistics on juvenile delinquency, however, are not yet available.)

Dr. Joseph Holmes, of Columbia university, is quoted by Mr. Carl E. Milliken of Mr. Hays's office as saying that his studies have shown that the films are unimportant as producers of young delinquents and that they are innocent as a stimulator of youthful depravity.

Over against this amazing testimony let us call into the witness box some well-known educators and scientists and some of the children themselves.

Call first Professor Edward A. Ross, Wisconsin sociologist. He says: "The conclusion forced upon me is that more of the young people . . . are sex-wise, sex-excited, and sex-absorbed than of any generation of which we have knowledge. Thanks to their premature exposure to stimulating films, their sex instincts were stirred into life years sooner than used to be the case with boys and girls from good homes, and as a result in many the love chase has come to be the master interest in life."

Testimony of Teachers

Call Prof. E. W. Burgess, of the department of sociology of the University of Chicago. He reports

* In considering the effects of movies upon children it should be clearly understood that we are discussing not all movies indiscriminately but rather the vast bulk of them whose basic appeal is their power to thrill by the portrayal of crime and sex. It would be quite unfair not to recognize that there have been in the past few years some pictures of outstanding merit, such as "The Last Laugh," "Chang," "Abraham Lincoln," "The Covered Wagon," etc. Moreover, no one with commonsense would class the comedies portrayed by Harry Langdon, Charlie Chaplin, Buster Keaton, Harold Lloyd and Douglas Fairbanks with the harmful ones. These deservedly popular actors have been wise enough to know that the American public wants clean pictures and they have had brains enough to know how to make them funny. Their pictures have all been of that rollicking type which even the most unimaginative child could not take as a portrayal of real life. The mischief of the crime and sex picture is that it purports to be and is understood by the children to be a portrayal of life as it is.

the results of a study made under his direction by Miss Sara Lewis. She questioned teachers and principals of 125 public and private schools in the city of Chicago. The overwhelming majority of these teachers report that the pictures interfered with school work, retarded mental development, lowered vitality, rendered the children nervous and excitable, weakened initiative and ambition, and caused other undesirable effects. In reply to the question, "What views of living do the children acquire and how do these views affect them for future duties and responsibilities?" eighty-two teachers reported that the children obtained false and distorted views from the movies, 38 that they unfitted the children for future duties, 23 that they developed irresponsibility and selfish viewpoints. In reply to the question, "What moral effects, good or bad, are especially noted?" one hundred twenty-six teachers reported a demoralizing effect upon modesty and purity, and 17 gave the same reaction with reservations. Ninety-nine teachers expressed the opinion that the movies engendered disregard of marriage ties.

Chastity and Cleopatra

Call Judge Miriam Van Waters, Ph.D., of the Los Angeles juvenile court. She says: "It is useless for the church to preach chastity on Sunday if 'Cleopatra' is being shown on Monday at the neighborhood theater; that is to say, it is obvious to Mary there are decidedly two adult permissible ways of looking at the matter."

Call Mrs. Charles E. Merriam, former motion picture chairman of the Parent-Teacher association. She is replying to Mr. Carl E. Milliken, who in a speech had declared that motion pictures are beneficial because "the thrills which they occasion are the same as the thrills of actual physical participation." Mrs. Merriam says: "Perhaps Mr. Milliken does not spend his time at the movies he extols, watching the reactions of the children to these pictures. Probably he was not at the theater when the little five-year-old shouted out: 'Oh, goody, we are going to have a murder!' I want to ask Mr. Milliken if that child got the thrill of actual participation in that murder? If he did, then perhaps that is the answer to the crime wave of today."

Call Judge Daniel P. Trude of the Boys' court, Chicago. He says: "The boys do get these ideas from the movies, whether they testify in court that they do not. . . . A boy gets the Bill Hart idea and wants to do such a job as this."

Call Professor Walter B. Pitkin, professor of psychology at Columbia university. He says: "I attended a matinee one day in Fresno, California, and saw at that theater one of the most astonishing exhibitions of mob hysteria that I have ever witnessed. The audience, mostly children, stamped their feet, shouted, whistled, shrieked, wept, ran around madly and even talked to the actors on the screen, urging them on and rooting for their favorites. . . . There

is the greatest possible danger to the highly sensitive emotionally excitable child in the theater crowded with children."

The Children's Testimony

Now let us hear from a few of the many children whose testimony is recorded in Mrs. Mitchell's book referred to above.

A boy of fourteen: "I liked especially the fighting and torturing. . . ."

A boy of sixteen: "I like it where guys get killed with dynamite. . . ."

A Boy Scout after seeing a mystery play: "I didn't sleep for a week. . . . I dreamed of skeletons."

Another lad: "It makes you nuts to see so many movies. . . . Just don't know what you are doing when you see movies so often. They make you want things you haven't got . . . and you take them."

A young delinquent: "Movies make most anything seem all right. Things that look bad on the outside don't seem to be bad at all in the movies."

A thirteen-year-old girl: "I liked the part best where the girl wanted another girl's husband and took two dimes with heads on both sides and tossed the dimes. Of course, she got heads, so she got him."

A sixteen-year-old girl: "Those pictures with hot love-making in them; they make girls and boys sitting together to get up and walk out, go off somewhere, you know. Once I walked out with a boy before the picture was even over. We took a ride. But my friend, she all the time had to get up and go out with her boy friend."

A fifteen-year-old delinquent boy: "Movies sorter coax a feller. You know you see them in the movies doing things, looks so easy. They get money easy in the movies, holdups, rob, if they make a mistake they get caught. A feller thinks he won't make a mistake if he tries it. I thought I could get the money, put it in a bank a long time and then use it later." . . .

And now comes another Voice, sounding across the years. "Whosoever shall cause one of these little ones that believe to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea."

(This is the second in a series of articles by Dr. Eastman discussing the present condition of the moving picture industry in the United States. The next article in the series will deal with the effect of the movies upon international relations.)

Knowledge

WHO gives a poem birth
Knows where rose clouds are born,
Knows sorrow deeper than the sorrowing earth,
Knows jagged scars where once a wound was torn.
CATHERINE CATE COBLENTZ.

Nationalism Interprets Islam

By Kirby Page

THE PROPHET of Medina must have turned over in his grave the other day when a revised version of Islam appeared. The department of public instruction of Turkey recently authorized the publication of three small volumes entitled "Religious Lessons for the Children of the Republic," written by Professor Abdulkaki. The perusal of even a few pages of this course fills one with astonishment, while a careful examination of the entire set leaves one utterly dazed by the audacity of its sponsors.

To appreciate the significance of these publications, it is necessary to recall the attitude of the Turkish political leaders toward Moslem institutions and practices. Mustafa Kemal Pasha and many of his chief lieutenants are agnostics or atheists. They attribute to organized religion many of the terrible evils which have afflicted their country. Their consuming passion is to create a strong nationalist state along western lines and they are ruthless in attacking any idea or custom which stands in the way of the realization of their purpose. Several revolutionary steps have already been taken. The caliphate, or papacy of Islam, has been abolished. All religious orders and foundations, including the dervishes, have been dissolved. Secular education has replaced the instruction of the mosques. The old system of law based upon the Koran has been superseded by new civil, criminal and commercial codes. The fez has been banned and the veil is frowned upon. In every available way the power of institutional religion has been broken.

Charity Is Air-Minded

Now comes the bold attempt to interpret Islam in terms of nationalism. The Prophet exhorted the faithful to be charitable. How can a Turkish child best respond to this challenge? By making a contribution to the Aeroplane society! Here is the persuasive argument advanced: "The greatest good must be done for the fatherland. The fatherland cannot be protected by prayers, as the old blind fanatic leaders thought—it is protected by arms, by strength, by soldiers. If there had not been soldiers and weapons would we have won the war of independence? Now the greatest strength lies in the aeroplanes. A few aeroplanes can devastate with five or ten bombs a great city or an immense army in a moment. In order to oppose our enemies who have aeroplanes we too must have aeroplanes. . . . Therefore we ought to give the alms . . . to the Aviation society . . . this being the most useful society."

To be a true Moslem one must be patriotic. "Thus you see, children, there cannot be religion without a fatherland. . . . We also have a national faith. We are Turks; Turks are civilized. Our country will always go forward and will always conquer our ene-

mies. When the name 'Turk' is spoken my chest swells with pride, my head goes up. . . . The greatest worship of God is to love him, to be a good man, to serve our government, our fatherland, our nation, and afterwards, all mankind. . . . For instance, we are going to take a trip on a boat. In the first place, in order not to give our money to foreigners, we look for a Turkish boat. . . . In what a happy time you are living, children, the republican period has done all good things for the nation. . . . Religion is goodness of character. One who serves his nation, fatherland and government is also a religious man of faith. In other words, God has no need whatever of vain worship."

Festival Days

This course in religious instruction has a chapter on bayram, or festival days. The children are taught: "The greatest of our national bayram days is the 29th of October. On that day the republic was proclaimed. We overthrew the cruel sultans. The Turkish nation entered upon the road of progress; we accepted real civilization. . . . The 23rd of April is also one of our big bayram days. . . . The great Gazi (victor) ejecting the Greeks . . . and taking upon himself the leadership of the Grand Turkish national assembly on April 23rd. . . . During the days of bayram cannons are fired and drums are beaten."

Turkish children are taught that Islam is the religion of science and civilization. "As you read in history the Turks accepted Islam; they entered into this true and simple religion which values intelligence above everything else. . . . The Moslem religion has considered intelligence as superior to everything else. . . . There is no room in Islam for the queer stories about angels and a thousand and one tongues, which are not acceptable to the intelligence, nor for such a prophet as the Christians have, about whom there is no agreement as to whether he was God or man. . . . In Islam there are no foolish ideas, which do not appeal to the mind. . . . There is no such thing as fortune telling. . . . Children, how fortunate you are to live in the time of the republic! The cobwebs of the religious school no longer darken your mind. In studying science and acquiring knowledge your mind will from day to day develop and your thinking progress. Be very thankful to the republic that it has torn up all nonsense by the roots. The light of civilization has banished this scarecrow of ice; neither a mausoleum nor a monastery remains."

Islam as Tolerance

These lessons do not make even the remotest reference to the fanaticism and holy wars of Islam. Instead, the children are informed that tolerance is a chief characteristic of the faith. The first fundamen-

tal of Islam is "not to interfere with the religion, the belief or the work of anyone. . . . The religion of Islam forbids fanaticism. . . . Islam does not lead toward fanaticism but it leads toward new ideas and civilization. . . . Fanatics are those ignorant people who have not understood Islam. . . . We Turks, however, belong to a civilized nation. . . . We expelled fanaticism from our midst. We buried ignorance and we will not allow it to revive."

Islam is held up as the ideal religion. "You see, children, Islam is the easiest and truest religion. . . . The Mohammedan religion is a perfect way for human beings. . . . We very much love our prophet who taught us the Moslem faith, which is a religion most suitable for the mind and civilization. . . . The character of the Prophet . . . was absolutely perfect. Children, you know that Christians have priests, that without them they cannot worship. However, a Moslem may worship either at home or, if he wishes, in the mosque."

In spite of the age-old prohibition of translating the Koran into other languages than the original Arabic and the fact that until recently all prayers and services were conducted in Arabic, one chapter in these lessons is entitled, "Every Nation Addresses God in His Own Tongue" and the children are taught: "Islam, because of being a religion which belongs to all mankind, cannot have a single language special to it. . . . A Turk addressing God in Arabic, the meaning of which he does not know or understand, quite

resembles a parrot talking. . . . Henceforth such unreasonable foolish things cannot be. We all address God in our own tongue, we express our feelings in our own words. Behold this also, this blessing we owe to the republic."

The old wineskins are being used for the new wine of nationalism. All manner of moralizing is crowded into this modern interpretation of the ancient faith of Islam.

"A Moslem child does not harm school furniture. For example, he does not dirty the benches and the walls. . . . Nine-tenths of profit is derived from commerce. Look for your profit in the ground. Till the soil. God loves the Moslem who is master of a trade, he used to say. . . . The 'age of work' which was desired by Islam has now dawned. . . . Children, shall I tell you something strange? In spite of all these facts, fanatics who preferred ignorance, tried to forbid gymnastics before the republic. However, the Prophet in his time used to urge horseback riding and archery, and he used to command physical exercise. If he had lived in our day there is no doubt that he would have commended Boy Scouting and modern games like football, volleyball, tennis and hiking, and he even would have played himself. He would have made his people wear hats, which is a civilized and healthful covering. . . . The Prophet ate and drank with good manners and behaved absolutely like a civilized man."

"Long live the Turkish nation and the republic!"

B O O K S

Religion Faces the Future

WHITHER CHRISTIANITY. Edited by Lynn Harold Hough. Harper and Brothers, \$3.00.

ONE thing is clear. Doctor Hough and his pilgrim band of prophets have sounded a note which should liberate the mind of our ministry from fear and irresolution and endow us with power and life. We have been afraid all too long. We have crouched down under the staggering load contemporary thought has been laying on our weary shoulders. Now we may rise. All is quite well. New voices are in the air. Now we are made alive to accomplish our task because we have been set free to proclaim our message. Here mingle in holy converse fifteen learned doctors of divinity to orient Christianity to contemporary intelligence. They demonstrate that it is now possible for the first-class Christian minister and the first-class professor of philosophy to shake hands and make up; that it is advantageous for the first-class Christian scholar to make common cause with his first-class scientist neighbor; that the first-class Christian preacher may reach out for the helpful companionship of his friend the first-class instructor in behavioristic psychology; and, the thought may not be too wild, the lecturer on behaviorism may worship with no injury to his self-respect, or morals either, in the vaulted nave of a city cathedral.

For while contemporary Christianity does itself emphatically reject indeed many of the contemporary dogmas of philosophy,

science, and psychology, contemporary Christianity exercises no unique privilege in so doing. If inconsistencies arise and flaws appear in sciences, philosophies, and psychologies of this year of our Lord 1929, contemporary Christianity does no more than what good scientists, good philosophers, and good psychologists are doing themselves when it criticizes or repudiates them. And it is equally the privilege of present day Christians to repudiate dogmas invented for the use of Christians, if and when they are proved to be out of joint with the universe in which we live.

It is by Doctor Hough himself, in the leading chapter of the book, that the need for "The Heroic and Reconciling Word" is spoken. The various spiritual tensions of the past are gathered together for analysis, and the manner and the personalities through whom these great tensions were resolved are profitably studied as the background for the chapters which follow. The task of writing on "Religion as a Heritage and an Adventure" has fallen to Albert W. Palmer, whose essential message is that the spiritual leadership of our day must concern itself with making clear "the sources of underlying moral sanctions in the scientific interpretation of the universe and in the experience of man himself." Richard Roberts, in "Wheels and Systems," pleads for a new theology, on the ground that "without a system we have no means of living a coherent life. The perpetual peril of the liberal is to live from hand to mouth, when he should recognize his freedom as an opportunity and an obligation to build more spacious and more enduring mansions."

Miles Krumbine uncovers the trick that has robbed us of our birthright to believe in God. In his chapter on "The Right to Believe in God," he argues that, suspecting our right to believe, we lack the will to believe. But: "God is a discovery; the idea of God is an invention. Religious experience turns on the discovery of God. . . . It is of the very nature of inventions that they change. By the same tokens, it is of the very nature of discoveries that they remain constant." Russell Henry Stafford reviews the development and growth of the new view of "The Bible." Charles W. Gilkey, who has prepared the paper on "Jesus and the Spiritual History of Mankind," tells us that Jesus is to be "best understood and appreciated when we approach him, not as an unrelated irruption from some other plane of existence that ignores all the relationships of life as we know it, but as an individual born out of a definite human heritage into an actual historical situation, in which he became in turn the initiator of certain powerful influences that operate to this day upon a wider scale than ever."

Reinhold Niebuhr writes the essay on "Christianity and Redemption." "The potency of Christianity as a redemptive religion is derived from the unerring intuition with which its central personality, Jesus, discovered and revealed the spiritual nature of reality and the perfection with which his own life illustrated and symbolized what he had discovered. With unerring instinct the church, following the greatest of his apostles, made his tragic fate upon the cross rather than either his life or his teachings the central fact in its system of belief. For the cross is the concession of faith to the darker realities of life." Albert Edward Day finds it still possible for us to go on believing in "Prayer." Through prayer, we have full confidence "that God is there." "It is a turning away from one's particular will to the Universal Will, from his own little kingdom to the Kingdom Universal—the most favorable condition for the Universal Life to rush in and enlarge the range of (man's) understanding as it communicates itself to him."

Gaius Glenn Atkins, covering the topic of "The Sacramental View of Life," makes it plain that we do have the power, though it goes too largely unused, "to cooperate in all material things with the imprisoned spirit of beauty struggling to be free and, sometimes with a touch and sometimes with wearing toil, emancipate it. . . . If we should ever come to deal with all stuff we use as furnishing for some altar, how lovely the world might become." The dilemma of the modern mind is set forth by Ralph W. Sockman in the chapter entitled "Religion and Morality." A good deal of time, a good deal of worry, a good deal of social deterioration is saved when we use the "seasoned judgment of earlier sightseers." "The scientist advances to new discoveries by accepting certain approved formulae and proceeding to new experiments based upon them. So in the realm of behavior we make moral progress by recognizing some principles of action as the established formulae of racial experience." Douglas Horton looks into the halls of justice and sees the moral relativities of "The Christian and the State."

Justin Wroe Nixon looks into the problem of "Religion and Education." Profound movements in history have affected the state of religion and upset the relations, formerly cordial, between religion and education. The futility of looking for panaceas is obvious. "We are not expecting, accordingly, any 'quick turn' in the relations of religion and education." Yet "between a religion which appreciates the search for truth and the objective methods implicit in modern science and an education which seeks to understand the 'whole' of religious experience through exposure to rich personalities and the enlargement of spiritual fellowship, there ought not to be permanent estrangement." A. W. Beaven considers Christianity

in its relations to missions in his essay on "The World Christian Movement."

George Pidgeon, the first moderator of the United Church of Canada, gives a valuable insight into "The Unity of Believers." "What," he inquires, "do divisions in the church mean in the light of (Paul's) doctrine of the one spirit as requiring one church as its embodiment? They are a refusal to recognize what God has done. They deny the Christ in me the opportunity to join spirit to spirit with the Christ in my believing brother. They split kindred asunder and deny to each the blessings which only the other is able to convey. More—they rend living tissue." Joel B. Hayden criticizes the "robust and significant groups of behaviorists, on the one hand, and the Gestalt-psychology folk, on the other," in a chapter on "The New Psychology and Religious Belief." And Lynn Harold Hough adds the closing word which deals with "Creative Passion," that attitude of mind that changes the raw materials with which we work into edifices of enduring and magnificent spiritual grandeur.

Thus have the editor and the several contributors dealt with contemporary intelligence. The Christian minister is enfranchised to act, not merely emboldened to speak, concerning worldwide issues of contemporary life. There might have been a chapter, it seems to the reviewer, on such a theme as "Christianity and Labor," or one on "Christianity and Business." Still another essay might have been included on some such important issue as "Christianity and Professionalism." Although the volume leaves one free to go all the way intellectually, many significant tensions in contemporary life are left undeveloped which might have been realistically explored and resolved; yet the implications of these papers are so magnificent and so brilliant that it should be said in fairness to the greatness of the enterprise that the many veterans of the pulpit who are morally obligated to read and study this book doubtless will spend many winter nights in thinking through the ways and the means for making these visions practically effective. The value of the book is enhanced when it is remembered that the authors are every one immediately in touch with life in the sectors where the fighting is the heaviest. They are men of varying tradition, and yet of like purpose and spirit. When one considers how the moral enthusiasms of many intelligent groups have here cooperated to go out in search for contemporary intelligence and bring it back to the altars where a hardly-won and freely-given divine exhilaration breathes again its peace, it will be seen how upright and vital Christianity in the modern day really is, and how vast are the realms and how magnificent the deeds remaining to us to gather up and claim for our one Lord and our common mankind.

FREDERICK KUHN.

Books in Brief

TRAILING THE GIANT PANDA. By Theodore Roosevelt and Kermit Roosevelt. Scribners, \$3.50.

T. R. the younger and K. R. have, as their father had, an insatiable curiosity about the blank spaces on the map. On this occasion the motive of the expedition was probably congenial and acquired restlessness, the objective was the exploration of a mountainous area in the back provinces of China, and the scientific justification was the collection of specimens of a rare bear-like creature called the panda for the Field museum in Chicago. It was wild country and hard traveling, even for such seasoned and competent explorers. But there is a world of difference between a rough and venturesome trip rationalized by the addition of a scientific objective, and such exploring as that, for example, of Carl

Akeley, in which the hardships of travel are merely incidental to a serious purpose.

GOODBYE TO ALL THAT: AN AUTOBIOGRAPHY. By Robert Graves. Jonathan Cape & Harrison Smith, \$3.00.

At thirty-four, a young Englishman—comrade in arms and letters of Siegfried Sassoon, friend and biographer of Lawrence of Arabia, and poet and essayist in his own right—gives the world an unsentimental record of English public school life, four years of active war service, a period of effort to earn a living by poetry and other notoriously unremunerative forms of literature, friendship with many of the notables in contemporary English letters (he lived for some years in a cottage in John Masefield's back yard near Oxford), and a marriage, apparently happy enough while it lasted, the ending of which without the intervention of death or any special bitterness seems to divide his life definitely into that which went before and that which may come after. There was also, near the end, a year spent as professor of English literature in the Egyptian university at Cairo. It is an extraordinarily frank disclosure, but without posing. The greater part of the record deals with the war, and this is the part which will have the widest and most permanent interest. In the minds of the soldiers, as he saw them, both patriotism and religion were negligible factors. The thing was a ghastly game of no particular significance. Cowards tried to get light wounds so that they could go home. Brave men risked their lives with abandon to maintain the honor of the regiment. The relations of English and French were those of inveterate enemies forced for a time to act jointly against a common enemy whom they feared rather more but hated considerably less than they feared and hated each other. The staff work on the allied side was so bungling that defeat would have

been inevitable if that on the other side had not been about as bad. Worst of all was the "shameful madness" and pseudo-patriotism at home. Add this to "All Quiet on the Western Front" and "Schlump" as contributions to stripping from war its trappings of glory and romance.

THE ENGLISH HERITAGE SERIES. Edited by Viscount Lee of Fareham and J. C. Squire. Longmans, \$1.40 per volume.

Every Englishman is entitled to think with pride of the heritage of beauty and culture in which he participates as an heir to that lovely island, so rich in natural beauty and in the products of human industry and genius. Most of them, we may think, have pride enough, but there is room for a more accurate knowledge of what they have to be proud of. The four volumes which have already been published are rich in information and suggestion. They deal with "Shakespeare," "English Wild Life," "The English Public School," and "English Humor." Six other volumes will follow on themes as varied as "Cricket" and "The Bible."

ANIMAL LOVER'S KNAPSACK. Edited by Edwin Osgood Grover. Crowell, \$2.50.

Here is a lyrical Noah's ark, an anthology of poems in praise of practically every beast with fur, fins or feathers, and of some with none of these. Dogs naturally lead, followed by horses, but even such unpromising candidates for poetic honor as centipedes, toads and caterpillars are not excluded. But why the omission of Burns' celebrated lines upon *pediculus capitis*—or was it *P. vestimenti*? Well, of course that was rather about the lady on whose bonnet he saw it. Birds, of course, have a large place in the collection, for they have inspired more lofty poetry—more singing and soaring verse, so to speak—than any other member of the animal kingdom.

Episcopalians and Other Christians

Editors' Note: From the great number of letters commenting upon our editorial in the issue of January 1, entitled, "Is the Protestant Episcopal Church a Christian Church?" the following have been selected for publication. In response to a request from a group of Episcopal clergymen in Philadelphia who devoted a session to a discussion of this editorial, we are in search of an authoritative article, non-controversial in character, but taking account of our thesis, which will set forth the Anglo-Catholic, or high church, point of view. One of the best equipped leaders of the communion has been asked to prepare such an article. It will be no less welcomed by the editors of The Christian Century than by its readers in all denominations.

Whom Christ Receives

EDITOR THE CHRISTIAN CENTURY:

SIR: Your paper, which I always read with pleasure and profit, is most interesting this week to Episcopalians. If I understand your argument, no church that fails to practice open communion can be a true Christian church. No Catholic church practices open communion, therefore no Catholic church can be truly Christian. This excludes all Anglicans, Romans and Greeks. Is this what you believe? The Episcopal church does not admit half of its own members to communion. Just where does Christ say that the practice of open communion is the test of true Christianity?

St. Paul's Cathedral,
Fond du Lac, Wis.

E. W. AVERILL.

(The Christian Century did not undertake to state what churches are Christian and what churches are not. Our edi-

torial affirmed that when a Christian church refuses to receive at the Lord's table those whom it concedes Christ himself receives, it is not Christian at that point.—THE EDITORS.)

We Heard It and Published It

EDITOR THE CHRISTIAN CENTURY:

SIR: If you were the superlatively Christian editor that your editorials tell us you are, surely you would let Bishop Manning, who needs no defense from me, alone, and the Episcopal church which has long weathered the gale of storms that come from little minds, long enough to read, "Let him without a sin be first to cast a stone."

Did you not have an opportunity to read what Dr. Faunce of Brown university said in re Bishop Manning, how if he came to the Baptist communion, he would needs be re-baptized? Truly your method of attack is so obsolete it is positively refreshing.

Keep it up, and learn anew that the church has always grown amidst persecution.
Owensboro, Ky.

C. C. MILLER.

[The Christian Century published, with approval and contribution, the very pertinent observation of Dr. Faunce concerning the Baptists and Disciples, to which our correspondent refers. See editorial "Christian Unity Idealism Now on Bedrock" in our issue of November 27, 1929.—THE EDITORS.]

Concluding with an Invitation Which We Accept in All Humility

EDITOR THE CHRISTIAN CENTURY:

SIR: No doubt the editorial, "Is the Protestant Episcopal Church a Christian Church?" appearing in the issue of January 1, will produce much correspondence. But there are many who, while differing with you, will consider it useless to attempt to answer your question when you yourself absolutely ignore our Lord's injunction to "first cast out the beam out of thine own eye," and try to excuse yourself by saying, "We do not wish to weaken the efficacy of our present thrust at the Christian conscience of Episcopal churchmen." (Thanks for admitting that we have a "Christian conscience"!)

This editorial is most unfortunate. You have succeeded in "muddying the stream" of Christian unity in direct proportion to the influence of your paper. I cannot believe that your influence can be extended by such editorials. The question, as you see it, is not Protestant or catholic, but Episcopal or Christian. [No. We make no such antithesis.—The Editors.] We may say in passing that the Episcopal church is both protestant and catholic—"catholic for every truth of God; protestant against every error of man." And, in the opinion of many thousands, she is also Christian. Because she is both catholic and protestant—and Christian—the Protestant Episcopal church has a heritage upon which "non-Episcopal churchmen look with hospitable minds," some going so far as to look with favor upon the "historic episcopate itself." She would be untrue to her Master and to her mission were she to throw to the wind this wonderful heritage and become Protestant only.

It is not at all clear to me just what thought you wish to convey when you say: "Christ receives non-Episcopalians at his Table." No one would claim that the apostles were communicants of the Protestant Episcopal church in the United States of America—nor were they members of any Protestant church. What we do claim is that the twelve were ordained by Christ himself (Mark 3:14; John 15:16; et al), and they in turn ordained others. These, in their turn, ordained others, and so on down to the present time. This succession of chief pastors is known as the historic episcopate, or the apostolic succession.

I know that today there are many Protestants who place little if any value upon the historic episcopate, but in the years to come its value may become universally appreciated. In a recent issue of a farm journal Dr. Roloix Harlan, professor of sociology in the University of Richmond (Baptist), under the caption, "Changes in the Rural Church," writes: "As the church grows older it is probably becoming more ritualistic." As the Protestant churches—and Dr. Harlan was writing of southern Protestantism—feel more need for beauty in worship, as they adopt "catholic" customs, will they not value more highly and desire more earnestly the historic episcopate? As they become "catholic" in form, will they not desire to become "catholic" in fact? If the Protestant Episcopal church loses its catholicity, what contribution will it have to make to pan-Protestantism? Whence will Protestantism then get its catholicity? Do you for one moment suppose she can get it from Rome or Greece without complete submission to those churches? Hardly!

Bishop Manning, who has unwittingly precipitated this discussion, is in the apostolic succession. And for this very reason he has upheld the canons of his church which provide that only episcopally ordained clergymen may officiate in episcopally con-

secrated churches. While this whole affair is most unfortunate, I do not feel that any other ecclesiastical authority similarly situated would have acted very differently. I am not familiar with the laws of the various denominations, but I have never known a minister of one denomination to celebrate the Lord's supper in a church of another communion. Have you? [The editor of The Christian Century has celebrated the Lord's supper in churches of many denominations.]

Bishop Manning did not, as your article might lead some to believe, say that Dr. Coffin could not celebrate the Lord's supper—he merely called attention to the canon mentioned above. This is entirely different from rejecting "at the holy communion those whom Christ received." Since my ordination as a minister (priest) of the Protestant Episcopal church, I have always invited the communicants of other branches of the church to join us at the Lord's table. It has been my privilege to administer this sacrament to many non-Episcopal Protestants, including Southern Baptists, among whom I have many dear friends.

The Protestant Episcopal church has been the butt of many an attack from self-appointed crusaders who, seizing upon some one act of some one of her clergy and closing their eyes to her good works, have condemned her bitterly. But none, Mr. Editor, have gone to the limit reached in your editorial of January 1. When "A Journal of Religion" can give such an editorial the place of chief prominence in its New Year's issue it is time for its editor to join with us Episcopalians in reciting the petition in the litany,

"From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

"Good Lord, deliver us!"

Gordonville, Va.

A. CAMPBELL TUCKER.

Sour Grapes

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in the issue of January 1 is interesting, and reveals an attitude which is not a calm one, nor one burdened with too much thought. You ask, "Can the Episcopal church call itself Christian if it rejects at the holy communion those whom Christ receives?" That is a dreary old question, but you go on to say that the character of the Episcopal church is immaterial: "Who cares whether it is Catholic or Protestant, if only it is Christian?" The Roman Catholic church has not yet shown her willingness to accept at the holy communion all "those whom Christ receives," and yet I should hesitate to say that by this exclusion she fails as a Christian church.

It is nothing short of humorous to read that the Episcopal church guards its episcopate with such meticulousness that it violates the unity of the Christian church, and "causes suspicion that its intrinsic value is dubious." Long ago Aesop wrote a story about a fox who looked at some grapes and while I cannot remember the details of the story it seems to me that he concluded that the value of the grapes was "dubious."

Apart from any "intrinsic value" of the episcopate, it has a pragmatic value: it works. I believe no Episcopalian will claim that Jesus Christ had in mind the matters of suffragan bishops and bishops coadjutor and general convention and 281 Fourth avenue, but there we are; they work.

Aesop's fox went away after his observation on the grapes; at least we hear no more about him, but you come back again and again to cast aspersions on those grapes which you have long ago said you didn't want.

Morristown, N. J.

JOHNSTONE BEECH.

The Disciples Also

EDITOR THE CHRISTIAN CENTURY:

SIR: The abiding Christian principles outlined in your most excellent editorial of January 1, raising the question: "Is the Protestant Episcopal Church a Christian Church?" are embarrassingly applicable, not only to Episcopalians but to every distinctive group, self-separated from the all-inclusive body of Christ. What you say of Episcopalians is pointedly true of the

six or more hostile factions that compose the communion loosely called by the statisticians, "The Disciples of Christ," to which I belong.

Borrowing your own words, it may safely be said that: "The (Disciples') sectarian order has grown up on the false theory that if a group possesses some special truth or other Christian treasure the thing to do is to withdraw from others in order to preserve it." That is precisely what we Disciples have done when we thought we had some special truth about mission methods, music in worship, church colleges, Sunday schools, baptism, etc., and we have built subsequent factions through the various editorial sheets sponsoring such specialties.

But here is a bit of good news, that so far has not filtered into the columns of *The Christian Century*. During the first week in December, the five or six editors of mutually hostile journals that have so largely kept the Disciples divided into so many factions, met in a friendly (mark that adjective) conference in Cincinnati, and prayerfully agreed that during this particular Pentecost year all mud-slinging among themselves would be reduced to the minimum. They further agreed that all encouraging reports of achievements in any sector of the circle of Disciplesdom, in the United States, Canada, England, Australia, and New Zealand, will be reported in all six papers simultaneously. No one editor is to try to obtain any advantage over the others.

Moreover, they agreed that they would all stress the importance of the common Christian task of the (catholic) universal church, and bring their rather unique efforts to a climax on Pentecost Sunday by urging the joint observance of the Lord's supper in freshly painted and beautified buildings everywhere.

In addition to all these noble resolutions, the editor of the *Firm Foundation*, a widely read Texas anti-mission-board, anti-instrumental-music weekly, accepted the fraternal invitation of the editor of the *Courier*, the official organ for Texas "progressives," and made an excellent talk on the value of Christian journalism in evangelism, at the statewide evangelistic conference, held in the East Dallas Christian church, on January 2 and 3.

If, at last, the hatchet is about to be buried in hostile Disciple circles, surely there is hope that all of us may yet pass from feud to fraternity. May the Pentecost year bring us that coveted millennium for which your article so ably pleads.

Electra, Texas.

CHARLES CHRISTOPHER KLINGMAN.

Surely, Here Is Misunderstanding

EDITOR *THE CHRISTIAN CENTURY*:

SIR: Your question, "Is the Episcopal Church a Christian Church?" can best be answered in the light of this question: "Are the Roman, Orthodox, Anglican and other Episcopal churches which include seven-tenths of the Christian people of the world Christian churches?" The position of the Episcopal church will not seem so absurd as your question. Anyone who answers your question in the negative will have to answer mine likewise.

The impression you are trying to convey is that the Episcopal church should surrender its principles and its age-long historic position and play the game according to Protestant rules and principles. In short, that Protestantism is right and Catholicism (historically known and understood) is wrong! and that only Protestant churches are Christian churches.

Most things that Protestant churches claim for themselves we admit: i. e., that they are voluntary, self-constituted associations of Christians: that their ministers are Christian gentlemen of power, ability, and prophetic gifts; that God has blessed their work and labors, etc. But we do not admit that which ministers of Protestant churches deny. We do not admit that Protestant ministers are priests as defined in our book of common prayer and as that office is understood in Christian history.

Why then must we allow those who deny that they are priests to celebrate the holy communion in our churches when we forbid our own deacons, acolytes, and laymen so to do? Just where is the injustice and lack of charity unless justice and charity demand the breakdown of all order and authority in church government?

I enclose a copy of an article written by me over two years

ago entitled: "The Episcopal Church Vindicated." That vindication has come in the several items noted in spite of bitter and bigoted opposition in the years gone by. That vindication is the fruit of witnessing to a liberal catholicism. Why abandon that catholicism when further vindication concerning deep, fundamental principles is in the offing?

Christ Church,
New Brunswick, N. J.

WALTER H. STOWE.

Etiquette at Christ's Table

EDITOR *THE CHRISTIAN CENTURY*:

SIR: There seems to be an inevitable tendency among leaders and writers of other religious communions to miss the point in their discussions of the Episcopal church. It must be that the Episcopal church is very difficult to understand by those who examine it from the outside. I read your editorial "Is the Protestant Episcopal Church a Christian Church?" with genuine interest and sympathy, and with the hope that some contribution would be made to the solution of Episcopal church problems. Probably we have neither less nor more problems than other religious bodies. The main trouble I see in your latest editorial is that the writer was in the position of the farmer who persisted in talking of wheat in terms of corn. He used right words in a wrong connection.

I really wonder if the non-Episcopalian readers of your editorial understand the Episcopal problem any better than they did before reading it; or whether the editorial's approach to the subject did not reverse *The Christian Century's* plea for church unity by prodding the divisively sectarian spirit into renewed activity as a net result.

It is perhaps presumptuous on my part to plead with leaders of other religious communions to try to understand the Episcopal church. My hope is that better pens than mine will make such an appeal. Without referring to that doubtful and slippery word "catholic," and at the same time avoiding your editorial's controversial word, "Christian," let me urge that among the non-Roman American religious bodies there are two fundamentally different conceptions of church corporations. We would smile at the farmer who talked of going to the crib and shelling his wheat, or to the field to thresh his corn. Likewise, to write about a family type of religious organism in terms of constitutionally organized groups is a bit awkward, if not incorrect.

The best way to understand the fundamental conception of the Episcopal church is to compare it to a normal human family. Of course, it has a secondary constitutional organization, but that is subject to constant changes. The sense of the family organism has given the Episcopal church a fairly satisfactory domestic integrity through the years, in spite of its secondary organization. The family analogy can scarcely be pressed too far. As a church, such strength as it has is generic rather than structural. As is true of a successful home, its solidarity is "grown" rather than built; and it depends upon the wisdom of parenthood and the inwardly compelling attractiveness of the "table" upon which the food for the growing family is spread. The members of the family are not voted "in" or "out" according to club or society constitutions. They are born into it, and baptism is the symbol of that birth. It is true that some members violate the spirit of the home, either as the result of the blunders of a parent or through their own choice, but they still are members of the family.

Sometimes, as is true of ideal human families, family rows occur, such as the one to which you refer, namely, the Anglo-catholic-Protestant fracas. I know that it is hard for other communions to realize that they are not "in" on the fight. It is of the sort in which only the immediate members of the family can successfully participate. The most ardent partisans on opposite sides unite in a broad smile at the gossips on the outside of the house. We realize that the family is not perfect, and that various members squabble, but the home is perfect enough that up to the present time at least, the neighbors who peep through the windows with longing pugnaciousness are unable to do more

than cheer the side which meets with the approval of their divisive sectarian prejudices and wishes.

The character of the row is quite different from those which divided Protestantism into several hundred brands of organizations. Our religious brethren cut themselves into multiplied religious agencies in America largely over problems of constitutional organization. The present struggle in the Episcopal church is one which involves the principles of etiquette at the central feast of the family. Naturally, those who have seen many churches split over organizational differences will "view with alarm" the future solidarity of the Episcopal church. They warn us that we are about to be riven in twain. The nature of the controversy is not of that sort. There has been and will be considerable heat. Unfortunately, there will be individual casualties but there will be no division. The secondary organization probably will experience more structural changes, but the organism will remain intact. In asserting this fact I sense the support of the most violent partisans on both sides.

Quarrels occur in families, but family division is relatively rare. There is a sense of fatherhood which has been bred into the Episcopal organism. That sense is extended in the Episcopal family to embrace the functions of the bishops and clergy. No! the "fathers" in the church family are not always perfect in wisdom, spirituality and leadership, but it is not too optimistic to say that the degree of perfection expressed in them is relative to the degree of perfection generally expressed in the parenthood of human families. In both cases the ideal is missed by wide marks. Nevertheless, the ideal is there. In each case there is the human and imperfect reflection of the conception of God as Father. There is no vagueness in our attempt to reflect our conception of God as Father, for we know that vagueness of that sort, as well as indifference to the way in which that understanding reflects itself, will bring about a devastating vagueness in the integrity of human homes, as well as of religious communions.

I recall Dr. Morrison's recent demand in New York for "Pulpit rights."* It seems an odd demand to Episcopalians. It is not that Dr. Morrison does not have a splendid Christian message, nor that he does not possess extraordinary qualifications, spiritually and intellectually and is adequately ordained. There are but few Episcopalians who would not be honored to receive him as a guest at the family board, but I am sure that any host would be dismayed if Dr. Morrison should violate the courtesies of the occasion and seek an opportunity to instruct his host's children on matters pertaining to family life and then demand the right to carve and serve the goose.

It may be that the recent incident in St. George's Episcopal church, New York, regardless of the canons and constitution of the Episcopal church, involved some of the foregoing elements. There was no doubt in any quarter of Dr. Coffin's value as a Christian leader, concerning the validity of his orders. It was a case of delicate family courtesy which may have been violated by all the principals in the affair, not excluding Bishop Manning.

I believe that I will not be without support when I assert that there need be no wrangle between the Episcopal and other non-Roman churches as to whether the apostolic succession, or the historic episcopate is a divine institution or not. Such a discussion is beside the point. Whether or not Christ specifically ordained apostles as the foundation of his church may even be regarded as without pertinence. He did, however, teach us to pray "Our Father" with the realization that humanity always translates its belief about its God into the organism into which

it welds itself. Fatherhood of God, if the belief is lived, postulates human "fathers in God" equally with human brotherhood. It is pertinent to the discussion that the Episcopal church reflects humanly, and imperfectly, a fatherhood conception in its organism.

If, at some time, God should reveal himself as the supreme executive secretary of the federal council of the universe, or as the head of a constitutional cosmos, it is probable that the Episcopal church will give up its antiquated episcopate and abandon the out of date family notion for some sort of companionate relationship based upon constitutional agreements.

Saint Chrysostom's Church
Chicago.

JOHN EVANS.

A Mixed Compliment

EDITOR THE CHRISTIAN CENTURY:

SIR: The force of your arraignment of the Protestant Episcopal church depends, obviously, on your ability to know the mind of Christ. Again and again in this article you declare that the position, policy and procedure of the Episcopal church is not in accordance with the mind of Christ. But you present no evidence of your exceptional ability to know the mind of Christ. Members of the Episcopal church find it difficult to believe that you possess extraordinary powers of perception of things human or divine. For it was only a few weeks ago that you published an editorial appreciation(?) of the late Bishop John Gardner Murray that was so amazingly lacking in sympathetic understanding of this godly man that members of the Episcopal church were both surprised and shocked.

It is an extremely difficult thing for members of one church to understand the position, beliefs, teachings, etc., of another church. I am sure you intended to be perfectly fair in this present editorial to the Episcopal church. But members of the Episcopal church do not recognize their church in your description of it. And not one of us would think for a moment of claiming such knowledge of the mind of Christ as you unhesitatingly arrogate to yourself. "Such knowledge is too wonderful and excellent for us; we cannot attain unto it." We have to leave it to you, Mr. Editor; you and the bishop of Rome.

Aberdeen, Md.

GEORGE C. JENKINS.

A Dissenter But Not a Quitter

EDITOR THE CHRISTIAN CENTURY:

SIR: I have never been accused of being an "Anglo-catholic" or a "high churchman" but rather a so-called "Protestant." I trust that I am a liberal minded conservative. Be that as it may, I feel in duty bound to protest the article "Is the Protestant Episcopal Church a Christian Church?"

In the first place the article, as have so many of the "protestants," misses the whole point. The issue is first and foremost one concerning "loyalty." Regardless of what one thinks of the merits of the canon involved, one cannot overlook the vows taken by all Episcopal ministers at the time of their ordination. Surely you do not advocate the violation of such sacred vows! Moreover, you assume that rectors of prominent fashionable churches are de facto important. That is a false assumption in any case, and especially in this. There are many of us—by far the majority—not quite so prominent, certainly not important, who are still loyal to the vows we took at our ordination and loyal to the church whose protection and privileges we enjoy. I would respectfully advise, Mr. Editor, that you read the ordination service (for priests) of the Protestant Episcopal church in the United States of America.

In the next place the issue does not involve "equality or inequality—inferiority or superiority." You see the organization of the church from one point of view; we see it from another. You prefer to be loyal to the church as you see it—we likewise prefer to be loyal to the church as we see it. Never has the Episcopal church individually or collectively presumed to pass judgment upon the merit and worth of ministers not episcopally ordained.

*Dr. Morrison made no demand for "pulpit rights" for himself or for other non-Episcopal clergymen. He contended that the Episcopal church has no Christian right to set up a system of "etiquette" in the church of Christ which presupposes that some are "hosts" and others "guests" where Christ alone is Host and all his disciples are guests. There is one family of God, not many families of God. The etiquette of the Christian church, the family of God, has been established by Christ himself. It is the etiquette of the equality of all Christians before God. None is host. All are guests. To tamper with this fundamental fact of equality in the Christian fellowship is to usurp a prerogative which belongs only to the church's Head.

For a group of God's children to draw a circle around themselves and devise a system of etiquette under which they become "Hosts," with the right to extend or withhold "courtesies" to other members of God's family at the church door, at the communion table, or at the pulpit, is the essence of sectarianism, of schism. No better illustration could be found to disclose the sin of sectarianism than that which our esteemed correspondent has chosen.—THE EDITORS.

We simply say: "We believe that holy orders were ordained of Christ in this manner"; and believing thus we take our vows. We are free to make the choice—we are free to ask to be relieved when our conscience so demands. That we see things differently is unfortunate, but that we should descend to petty insinuation and insults is even more unfortunate.

In conclusion. I must admit that at first I was inclined to cancel my subscription but that would have been as un-Christian and puerile as the article. I sincerely believe that if "Protestants" would read more "Catholic" literature and "Catholics" more "Protestant" literature there would be more sympathy and understanding. That is the basis of my subscription to your paper. Keep sending it, but do try and put away the hammer and take hold of the cross and be constructive. Wishing you and the staff a happy and blessed new year, I am, sincerely yours,

St. Mary's Rectory

CHARLES A. WILSON.

Tuxedo Park, N. Y.

The Churches and the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: In regard to the dilemma which your editorial of January 1 represents as confronting the Episcopal church, an Episcopalian is surely justified in asking a little more specific information regarding that horn of the dilemma which you describe as the Christian one, namely, "meeting its Christian brethren upon the platform of the equality of all Christians and all Christian churches before God, extending the hand of fellowship at every ecclesiastical testing point to those to whom Christ has extended his hand of fellowship." Does this mean that the form of Christian unity you advocate will recognize and welcome as definite, rightful organs within the body of Christ all groupings of Christian people whatsoever who may call themselves a church—Unitarian, Christian Scientist, Mormon, and on through the list of devious sects—adjoining all definitions of what constitutes "a Christian church in the sight of God" save that it be a collection of individual Christians?

If it does not mean this, you are involved in drawing the line between Christian organizations somewhere, and cannot condemn others as unchristian simply because they draw the line elsewhere. If it does mean this—the churches with catholic orders, creeds, and sacraments will, I should say, not have more than from two to five hundred years to wait till this united Christian church shall have disappeared utterly as a Christian organization; for it will utterly lack any continuous, organic, unifying principle.

In a far western parish of mine, certain Mormons came frequently to communion. Their lives were most Christian, and they were baptized. In freely and gladly recognizing them as Christians individually on a complete equality with myself, I knew—and they knew—that I did nothing to recognize the organization called "The Church of Jesus Christ of Latter-Day Saints" as an integral portion of Christ's body, or its elders, prophets, and apostles as regularly constituted organs empowered to speak in the name of the church catholic. To say—as your answer to my communication in the issue of December 25 says—that not so to recognize their organization and orders is to deny their individual standing as Christians is not true.

Ayer, Mass.

LAIRD WINGATE SNELL.

(The problem is Mr. Snell's, not ours. No Christian may dictate to another in such a matter. No church may designate what churches another church shall recognize as Christian. If Mr. Snell is unwilling to recognize the Mormon church as a Christian church, as part of the body of Christ, that is his privilege and the privilege of his church. But surely his position requires further explanation. He says he recognized Mormons as Christians and received them to holy communion. He conceded that they had been baptized. Yet their status as Christians was attained through the functioning of the "organization called the 'Church of Jesus Christ of Latter-Day Saints.'" These Mormons whom Mr. Snell received to communion were, according

to his generous view (which perhaps not every one will accept), Christians, members of the body of Christ, and he therefore made no distinction at the Lord's table between them and those who had become Christians through the functioning of his own Episcopal organization. Because Christ had received them he and his church gladly received them. But in so doing he cannot escape recognizing their church as a Christian church, competent to make Christians, competent to induct men and women into the body of Christ. Else how did these persons called Mormons become Christians? How did they become members of the body of Christ?

Mr. Snell asks whether "the form of Christian unity" which The Christian Century advocates "will recognize and welcome as definite, rightful organs within the body of Christ all groupings of Christian people whatsoever who may call themselves a church." Our answer is emphatically, no. So long as we have such bodies—Presbyterian, Methodist, Baptist and all the rest, including the Episcopalian—assuming the right to exercise ecclesiastical functions, we have a disunited church. Christian unity will be here when these usurpers—Presbyterian, Methodist, Baptist and all other Christian denominations, including the Episcopalian—humbly and penitently yield to the Body of Christ those functions which of right can only be exercised by the Body of Christ itself. When that is done we shall have Christian unity, and not until then. As a first step toward that consummation, it is The Christian Century's contention that these Christian denominations must begin to practice the principle of Christian unity in their relations with one another, by recognizing the equality of one another before God and conforming their practices in respect to membership, communion, and orders to that fundamental recognition. When once the churches begin thus to practice the mind of Christ, in principle, the problem of organic unity will be a practical task for Christian statesmanship. Until then, it is an ethical task devolving upon every Christian's conscience.—THE EDITORS.)

Nevertheless Mr. Snell Is Welcome

EDITOR THE CHRISTIAN CENTURY:

SIR: When you publish for a second time, as you do in the December 25 issue, the claims of Mr. Snell for the Episcopal church—claims which for the great number of Protestant churches are ridiculous, unhistorical and a travesty on the spirit and teachings of Christ—you are laying a heavy burden on Christian patience. Pitying silence rather than courtesy and valuable space in The Christian Century, would seem more fitting for this kind of ecclesiastical superiority complex. Yours in wonder and protest which you will not even print.

Underwood, Wash.

H. V. ROMINGER.

A Sample, Only, of Many Such Letters

EDITOR THE CHRISTIAN CENTURY:

SIR: Please accept my profound thanks for your masterful editorial entitled "Is the Protestant Episcopal Church a Christian Church?" As a presbyter in the Episcopal church, I found myself at times inwardly writhing at some of the castigations you laid on; but it was not due, I assure you, to any feeling of unfairness on your part, or that the lashing was not well merited. I only felt that the punishment did not fit the crime in my own case or in the case of probably the majority of clergy and laity in the Protestant Episcopal church. And yet, to our shame, it must be admitted that there are canons in our church capable of the kind of construction Bishop Manning placed on one of them (wrongfully I believe), and the church that calls itself catholic and apostolic goes on its apparently blissful way and permits itself to be legislated into sectarian and uncatholic practices.

You may be assured that this church numbers tens of thousands who have not bowed the knee to this sectarian and intolerant Baal, who will be heard from in the not too distant future. Meanwhile, because of our name, we must all bear the stigma.

Church of the Redeemer

PHILIP P. WERLEIN.

Houston, Tex.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Professor Ellwood Accepts Call to Duke University

Prof. Charles A. Ellwood, of the University of Missouri, has accepted a call to organize and head a new department of sociology at Duke university, and will take up his work at that institution next September. Duke university plans to develop a fully equipped department of sociology as rapidly as possible. Prof. Ellwood will teach this summer in the school of education of New York university.

Rev. F. W. Burnham Called to Federal Council Staff

Rev. Frederick W. Burnham, Disciples leader, who retired Dec. 31, after ten years of service as president of the United Christian Missionary society, has been called to the executive secretaryship of a newly created commission which will combine the functions of the American section of the Universal Christian conference on life and work with the commission of the Federal council on relations with churches abroad. Of the council commission Dr. S. Parkes Cadman is chairman and it has 16 Protestant leaders as its other members. Dr. Burnham's task will be that of cultivating understanding and helpful relations between the Protestant churches of America and the evangelical churches of Europe and the near east. His offices will be at the headquarters of the Federal council in New York city.

Dr. Sockman Discusses Modern Concept of Sin

Rev. Ralph W. Sockman, minister at Madison Avenue Methodist church, New York city, discussed "new substitutes for sin," in his sermon of Jan. 12. "The idea of God as judge," he said, "is not very clear and personal to men in this universe of innumerable planets and immeasurable space. The laws of God which the sinner is accused of violating are not regarded as known with the same old certainty since men have seen how moral courts change from place to place and from age to age." Science, he said, is teaching us a new sensitiveness to "sins against truth and culture" and suggested that if such concepts be taken over by the church, enriched and intensified, "we shall be on the road to a new revival of righteousness." "Let the church do less as the sheriff of God summoning men before the bar of judgment and do more by going out to create the atmosphere which will make moral law popular. There will be no effective conviction of sin until there is a conviction of test."

Death of Dr. Mark Guy Pearse, British Preacher

After an illness of many months, Dr. Mark Guy Pearse, a Methodist minister of England for 63 years, died on New Year's day, two days before his 88th birthday. Dr. Pearse was a Cornishman. He studied both theology and medicine, but he gave his life to preaching and writing. At the time of his death he was minister at St. James's hall, London. When Dr. Hugh Price Hughes, Welsh reformer, started

West London mission, he stipulated that Dr. Pearse should do the preaching. As Dr. Pearse had a breadth of human sympathy and a rich humor, as well as an unusual gift of oratory, great crowds came to listen to him. During the years he poured forth many books, and it is said that Queen Victoria bought all of

his books as they came from the press. Dr. Pearse was an optimist. On his 80th birthday, he gave expression to his views and said: "The world is getting better every day. There is more goodness, more concern about the welfare of the people. The one thing which we have to set our faces against is contentment with a per-

British Table Talk

London, January 1.

FOR once I hope I may be permitted to send a personal word of greeting, as hearty as it can be made, to all who read these weekly notes. They have brought me many friends, and by means of them I have had the very great privilege of taking a share in a gallant and fearless journal, which has lifted up its voice, and will still lift it up, on behalf of justice and truth and peace. We are told that we need bridge-builders in these days, and even a *pontifex minimus* may be thankful for his part. May 1930 exceed all other years in the history of The Christian Century, and may it see America and Britain led into a deeper sympathy and understanding one of another! If a fairy godmother were to offer us three wishes, one ought to be that these two nations shall greatly resolve to fulfil the deep desire for peace which is in the heart of mankind, and earn the blessings of those who are peacemakers, called to be the sons of God.

* * *

The Unfinished Design on The Tapestry of 1929

In the interval between the acts we look backward to see if we can discern any complete pattern on the strip of tapestry which we call "1929." But no such design is clear as yet. With the new year we celebrate as inhabitants of the planet the beginning of a new journey through the firmament; and for the sake of clearness in our historical bookkeeping we mark off the old calendar and begin a new one; but the action of the story is not divided by the years. The things which befall mankind in 1930 will make the earlier pattern more defined, and it may be, more beautiful; the year 1929 is not in reality finished, but belongs to a process in which we must still take our part. Neither as individuals nor as nations can we escape from the past; but it is not a dead past, nor is its story closed. We are still at work upon the same design and we shall not see its perfect meaning till the end. In such a world presumption is unpardonable but so also is despair.

* * *

Stormy Weather Ahead In the East

The Lahore conference, so far as it has gone, seems to herald a time of unrest in India. Those who lead the conference have carried with them the large majority in their demand for complete independence, and for the refusal to attend the round-table conference in London. They are in favor of a boycott of Indian central and

provincial legislatures, and hold themselves ready to launch a program of civil disobedience. The model of Ireland seems to have been before their minds, and it is not a mere accident that "The Wearin' of the Green," the Irish song, has been heard in Lahore. The tragedy of Ireland might indeed have wisdom for India; but there are very few observers here who believe the conference to be wise in its present demands. There is a British government in office more sympathetic to Indian aspirations than any in recent years. The round-table conference in London would yield all that is at present practicable or even desirable. Dominion status, such as Australia or Africa possesses, is in no sense a servile position for a nation. In any case, it would be an experiment which would give India the much-needed opportunity for moving step by step. The present demand, it is thought, will only succeed in embarrassing the truest friends of India. . . . China too has taken the extreme step of putting to an end, abruptly, extraterritoriality, but it looks as if Dr. Wang would be willing to discuss with the powers concerned all that is involved before any irrevocable step is taken. The treaties upon which these privileges rest will have to go. Few doubt that; but it is never easy or even possible to wipe the slate clean, and begin afresh; and there are many practical matters to be discussed, things being what they are. The chief hesitation on the British side arises from the fear, not that Nanking will lack in good will to secure justice for resident foreigners, but that it may be without power. . . . Samoa and Egypt bring other problems before the foreign office, and altogether the weather is unsettled with probable storms ahead.

* * *

Christian Science Under Discussion

The recently published book upon Christian Science by the warden of New college, Oxford, has led to an animated discussion. The Albert hall was crowded a little while ago to hear a lecture by Mr. Dunn of Boston upon Christian Science, and at least one popular Sunday paper is making a "feature" of this subject. Dr. Fisher of New college is known not only as a historian but as a former minister of education in the coalition government. His powers of analysis, joined with a gift for calm, irenic treatment of a subject like "The New Religion," makes him a formidable critic. But, on the other hand, it is maintained that he would have been able to apply the same rationalistic treat-

(Continued on page 123)

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sonal salvation, the miserable notion that the one and only purpose is to save my soul and get me to heaven when I die. God save us from the selfishness of our salvation!"

Dr. J. H. Garrison Completes 61 Years of Editorial Service

The Jan. 9 issue of the *Christian-Evangelist*, Disciples weekly published in St. Louis, contains an "Easy Chair" page from the pen of Dr. J. H. Garrison. With this contribution Dr. Garrison completes 61 years of continuous editorial work. For many years he has made his home in Los Angeles, continuing his service with the *Christian-Evangelist* as editor-emeritus. In the current "Easy Chair" article Dr.

Garrison relates some of his experiences as an editor, beginning with his first service on "The Gospel Echo," which later became the *Christian-Evangelist*. Dr. Winfred Ernest Garrison, literary editor of *The Christian Century*, is a son of Dr. J. H. Garrison.

31 Nationalities Join in Dr. Holmes's Peace Service

The tenth anniversary of the founding of the League of Nations was celebrated at the Community church, New York city, by an international peace service conducted by Rev. John Haynes Holmes. Thirty-one members of the Community church, born in 31 different countries, came into the pulpit, and at Dr. Holmes's direction,

Correspondence from the Pacific Northwest

Portland, Ore., January 6.

UPON urgent invitation locally extended, the social service commission of the Federal council of churches, the National Catholic Welfare conference, and the Central Conference of American Rabbis have been conducting an investigation of the famous Centralia case.

It will be recalled that eight members of the Industrial Workers of the World were convicted of killing four members of the American legion during an Armistice day parade in 1919. They alleged self-defense at the trial, but unsuccessfully. De Witt C. Wycoff, a New York lawyer, has been doing the actual research which has just been completed. In addition to this, a complete transcript of the case will be gone over by other eminent attorneys in New York. Organized groups of Methodists, Congregationalists and Presbyterians have interested themselves in the matter, as well as highly influential leaders in the Episcopal, Disciples and Jewish bodies. This concern shown by churchmen as well as by social workers and conservative craft unionists is both significant and potent. The I. W. W. as such has only a shadow of its former strength. The attempt to secure pardons for the eight prisoners now at Walla Walla has been vigorously pushed for the past 18 months, but Governor Hartley and the parole board have shown no signs of yielding. However, ten years is a legal minimum sentence in the state of Washington. For these prisoners that period will expire on April 5. Soon thereafter court action for their release will be sought on the ground that the sentences of 25 to 40 years originally meted out are illegal.

Visualizing Christmas

The Portland Advertising club has worked out a notable improvement on Emerson's assertion that one must build a better mousetrap in order to insure a beaten path to his place of residence. It offers prizes for the best outdoor Christmas decorations; hence varicolored lights on evergreen trees on the front lawn, papier mache cathedrals and seasonal hymns reproduced by huge phonographs. The proprietors of filling stations could well afford to pay for the prizes, for thousands

of motorists spent the holiday evenings cruising around the residential sections enjoying these new style Christmas trees and "exercises." The attendance at what proved to be the prize winner ran into six figures and two policemen on foot and eight on motorcycles were required each night to maintain a semblance of orderly movement of the traffic which congested the street for twenty blocks in the vicinity. In this case, as in most of the others, the religious motif was dominant, and the whole scheme did much to restore Christmas to its proper place in public estimation.

* * *

And So Forth

Three notable additions have just been made to the ministerial forces of Portland. After a year's interim, the Central Presbyterian church has called Rev. Herman R. Reichard from a nine years' pastorate at First church, Walla Walla, Wash. He was installed January 6. The Arleta Baptist church has called Dr. J. J. Ross, who has been at First church, Vancouver, B. C. After supplying First church, Winnipeg, for six months, he will take up his new duties in Portland. He has been a conspicuous figure in Bible conferences in this and other sections of the country. The Hinson Memorial Baptist church, one of our largest organizations, after being vacant for six months, has settled upon Dr. W. H. Rogers of First church, Wichita, Kas., as its new pastor. He has accepted and will begin work Feb. 1. . . . For some time the various young people's organizations of Seattle have been cooperating in a union Easter sunrise service. The acquaintanceship thus formed has ripened into a Y. P. Christian council, representing the Epworth league, Luther league, Christian Endeavor society and Baptist Young People's union. A successful get-together was recently held, at which Dr. Harold Leonard Bowman of Portland gave the address. . . . The First Evangelical church of Portland celebrated its 50th anniversary last month. Two of the character members are still living in the city. There have been eighteen pastors, E. C. Farnham, present secretary of the Portland council of churches, having been one of them. The present pastor is E. C. Kreitlow.

EDWARD LAIRD MILLS.

lighted candles at an altar of brotherhood, each in celebration of the country of his birth. At the close Dr. Holmes gave to these representatives of the nations, and to the assembled congregation, a pledge of service to humanity and to the cause of human brotherhood. In his sermon, Dr. Holmes declared that, whatever the weaknesses implied in the organization of the league, its very survival gives impressive evidence of its vitality. The league only could not save from war, he said; other and deeper influences have been at work during the past decade. He

BRITISH TABLE TALK

(Continued from page 121)

ment to other phases of religion had he so wished. One very able convert to Christian Science, Mr. Philip Kerr, has taken up the defense of it against Dr. Fisher. I believe the open discussion to which the book "The New Religion" has given rise will be welcomed by the believers in Christian Science.

* * *

And So Forth

Among the books to be noted I must put down "The Man Who Lost Himself," a slight story told in a witty manner and with profound insight by Mr. Osbert Sitwell. "The Stricken Deer" by Lord David Cecil, a biography of Cowper in the modern fashion; a book peculiarly interesting to the student of psychology, but in my judgment it shows an imperfect understanding of the evangelical revival. "The Lacquer Lady," by Miss Tennyson Jesse, is a picturesque and fascinating study of character against the background of Mandalay; its author treats her missionary characters with respect, and does not make them caricatures, as most novelists do. . . . Mr. Winston Churchill made a most effective appeal on the wireless before Christmas on behalf of the blind; 15,000 letters were received by the British wireless in a very short time; and these are only the beginning. . . . The exhibition of Italian art opens Jan. 1. It is generally agreed that this is the most wonderful collection of pictures ever seen in this country. They are guarded night and day not only by uniformed police, but by two Italian sailors who accompanied the pictures sent from Italy. More of this exhibition later. . . . The French document, and even more the French plans for shipbuilding, have brought a feeling of discouragement to those who hoped great things from the naval conference. . . . The bishop of Birmingham is threatened with a lawsuit. He refused to accept, as vicar of a certain parish in his diocese, the nominee appointed by the trustees. This was on the ground that the priest in question would not agree to keep the law especially as it concerns the reservation of the sacrament. The trustees have issued a writ against the bishop. He has declared that it is not a matter for law courts, and he will not defend himself. If the court confirms the action of the trustees, and the bishop still refuses to license the vicar, then he will be liable to imprisonment for contempt of court. . . . Heavy gales with much rain, and more gales to follow. The year has gone out like a lion.

EDWARD SHILLITO.

found these influences in the lessons of the war itself—the disillusionment that followed upon its termination and the horror that awakened in all hearts at the possibility of its renewal.

Columbus, O., May Have Methodist Temple

The Methodists of Columbus, O., led by Rev. Albert G. Schatzman, minister of Central Methodist church, and his official board, are proposing a new Methodist temple for the city. During the administration of Bishop Theodore S. Henderson, various proposals were made and commitments to the same adopted. At a homecoming celebration at Central church,

held Dec. 15, a large congregation heard a number of speakers, who presented the claims upon the city for support of the contemplated enterprise. Dr. E. C. Wareing, editor of the Christian Advocate, published in Cincinnati, gave an address on "The Significance of the Temple in Present-Day Religious Life." The new edifice, as now proposed, would be 29 stories high, the cost being estimated at five million.

Dr. S. G. Babcock, Suffragan Bishop, Critically Injured

Rev. Samuel G. Babcock, suffragan bishop of the Episcopal diocese of Massachusetts, was critically injured on Jan. 13

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By Richard M. Vaughan

Ought to help a lot of puzzled people to combine their experience and thought into a more meaningful understanding of how the universe as a whole wishes them to regard themselves. Price \$2.50

Palestine To-day and To-morrow

By John Haynes Holmes

"Digs down to basic facts and forces and presents its findings with justice to all sides."—*Florence F. Kelly in The New York Times*. The best exposition now available in English of the all but insuperable difficulties in the Zionist path."—*New York Herald-Tribune*. Price \$2.50

BEHOLD THE MAN

By Friedrich Rittelmeyer

"One of the richest, most suggestive and stimulating books I have read in a long time. It is full of vision moments and sentences that open new vistas. The last chapter is worth more than the price of the book."—*Joseph Fort Newton*. Religious Book Month Club's first selection for December. Price \$1.75

PRAYER

By Mario Puglisi

"The best book on the subject available to-day."—*Rev. H. D. McKeehan*. "Justifies to the most searching contemporary thought the validity of prayer as an experience of Reality."—*Rev. Dwight Bradley*. "It is a major contribution to a great theme."—*John Wright Buckham*. Price \$2.50

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The Christian Content of the Bible Or "The Bible Reduced to the Standard in Jesus"

By George Holley Gilbert

Aims to retain everything possible in the Bible and still remain consistently Christian throughout, in full harmony with the mind of the Master and therefore spiritually authoritative. Price \$2.00

Early Traditions about Jesus

By J. F. Bethune-Baker

The simply written, intensely readable short life of Jesus in line with sound scholarship for which your best people have been looking for years. Probable price \$1.50

Death and Renewal

By Poul Bjerre

Bjerre is the most widely discussed writer in Sweden to-day, where this book is referred to as "a book of revelation setting forth a new way of life." The first Swedish edition sold out in a week. Probable price \$3.00

Do the Churches Dare?

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William
H. Leach

when he was struck by an automobile near his home in Boston. Little hope was entertained for his recovery. He is 79 years of age.

St. Louis Church Federation Celebrates

Last month the Metropolitan church federation of St. Louis held its 20th an-

Special Correspondence on Japan

January 6.

HOW many Christian Century readers noted Commander Evangeline Booth's story of her visit to Japan in the New York Times for January 5? It was a most remarkable article. Miss Booth is

the third of her family to receive a popular welcome and an imperial audience in Japan. The great Emperor Meiji received her father, General William Booth, and was reported as saying that of the western celebrities whom he met during his long and historic reign, he was most impressed by two, General Grant and General Booth. The prince regent, acting in the stead of his father, the Emperor Taisho, received the late General Bramwell Booth at the time of his visit to Japan five years ago. And now the young Emperor Hirohito receives the commander of the Salvation Army in America, on which audience Miss Booth comments, "It is the simple fact that, in the long annals of the Japanese monarchy, extending over thousands of years, there has been no record of an emperor, without the empress, granting a private audience to one of my sex; I am the first woman to be so honored."

* * *

A Real Interview on Social Problems

Furthermore, instead of the one or two minutes that the American charge d'affaires expected the interview to last, it lasted almost 15 minutes and, mirabile dictu, Miss Booth was permitted to wear her uniform in place of formal attire, and even to keep her head covered with the Army bonnet, "a liberty hitherto unheard of"—as she says. Again, the emperor extended her a cordial handshake both at the beginning and at the close of the audience, and through the official interpreter, whom Commander Booth says is an outstanding member of the Society of Friends, Emperor Hirohito urged her "to inquire into the social condition of his poorer subjects. . . to look into their problems and to see whether in my opinion the best methods were applied to their solution." And then, as if to put the seal of sincerity upon his words uttered under the formal conditions of an imperial audience, as well as in mark of his respect for this remarkable woman in her capacity as a commander in a spiritual army of salvation and fellowship, the 124th emperor of Japan in the annual imperial chrysanthemum party, at which Miss Booth was a guest, turned deliberately in his stately advance past ranks of bowing subjects, and saluted Commander Booth! The Japanese will talk of this for decades; it will doubtless find place in histories which school boys and girls must study. Can anyone fail to see in these incidents an omen of a new era even now dawning in Japan, an era of loftier moral and spiritual values exemplified by the ruling monarch and penetrating to the heart of the Japanese masses? One

of the most obvious changes in Japan in recent years is the exaltation of womanhood to which this story testifies and which cannot but be augmented by the emperor's courtesy to Miss Booth.

Kagawa Seeks to Help Loo Choo Islands

Since Mr. Kagawa returned from an evangelistic trip to the Loo Choo islands a few months ago, he has given himself to arousing Japanese public opinion and moral sentiment to responsibility for reform in those outlying dependencies. These islands lie midway between Japan proper and the island of Formosa. Mr. Kagawa says he is the first Japanese ever to visit Loo Choo as a sociological investigator. He was amazed at what he found. The Japanese people, he comments, would learn a great deal about their origin and primitive state if they undertook the study of these islanders who speak a variety of the Japanese language fully 2000 years old, worship the same mythological characters as did Japan that long ago, and are living at about the same level of most ignoble culture. But no one seems interested in Loo Choo, except the liquor and tobacco interests. The people exist on about five cents worth of sweet potatoes a day, and no effort has been made by the Japanese government or foreign missionary agencies to educate along agricultural, industrial and cultural lines.

New Type of Missions Required

The Methodists and Baptists have some churches there, and the wealthiest and most outstanding Loo-Chooans are Christians, but no serious effort is being made to help the masses. Kagawa says "a new type of Christian worker, a new type of mission board, a new idea of missions, must be found to meet this situation—demonstrated, rather than pulpit, Christianity." And as to the Japanese government's duty, Kagawa handles the case without gloves. "Thirty thousand Loo-Choo girls are working in the cotton mills of Japan"; —is that all Japan cares for Loo Choo? "No schools, few doctors, hospitals rare, leprosy and tuberculosis spreading rampantly, children given up when they begin to cough, highest infant mortality rate in Japanese possessions." And then just to add weight to his argument as an anthropologist, Kagawa-san calls attention to the very slight degree of crime to be found among these peoples, a factor to be borne in mind by any who attempt to "civilize" them. Finally, to be assured of the attention of the scientifically minded, Kagawa mentions his discovery in Loo Choo of a dinosaur fossil which he believes to be 2,000,000 years old. This merely discloses another facet of the many-sided nature of this diminutive evangelist, and sheds light on what he means by "a new type of Christian worker."

T. T. BRUMBAUGH.

nual meeting and fellowship dinner, making the event more than usually notable as a special celebration session. The chief address was given by Bishop McConnell, president of the Federal council.

Special Correspondence from Nashville

Nashville, January 13.

THE holiday season has come and gone. Nashville had, for a rarity, a "white" Christmas. A snow, borne on the wings of something approaching a blizzard, had covered this region a few days earlier, and enough remained to make the day at least part white. By the next day it was gone. Warm breezes from the Gulf of Mexico have a way—a rather pleasant way—in these latitudes of making their appearance on the heels of a cold snap, usually pretty promptly. The temperature goes up to about sixty and we thaw out. That means for a time slush and mud. But paved streets and modern highways have about robbed mud of its terrors, and the snow water soon runs off. It is the devotees of ice skating who are out of luck. About the time the ice gets strong enough, it begins to melt. Cold or hot, however, the New Year foolishness follows on Christmas here about as elsewhere. It seems to me to get sillier with every year. Now we are all once more back at work, and most of us, I suspect, glad of it.

* * *

The Race Question

With a Negro population of approximately a third of the total, the central and western parts of Tennessee are no strangers to the ensuing problems. The city of Nashville does not find them acute. Always there has been here a spirit of amity. Its persistence is doubtless to be credited, in part at least, to the fact that the city has a number of reputable schools for Negroes. The influence that during recent decades has been exerted by institutions like Fisk university, Meharry Medical college, Roger Williams and others, has been quiet but pervasive.

* * *

A Racial Laboratory

Within recent years the work of the Interracial commission, now almost nation-wide in its scope, under the wise guidance of Dr. W. W. Alexander, has been an effective agency for promoting a better understanding between whites and blacks. I sat last week in the one day annual meeting of the state commission of Tennessee. There is an atmosphere about these mixed gatherings of cordiality, sincerity and plain common sense that is unique. There is no playing to the gallery. There is no posing or sentimentalism. An episode in this meeting which produced a round of smiles, not quite complacent on the part of some of us, was a pointed exhortation on the part of a member of the park commission of the city of Nashville, who happens to be a Jew, that we exhibit a little more of "the Christian spirit" in providing for the Negro children adequate facilities for recreation.

Dwight Bradley Now at Newton Centre, Mass.

Rev. Dwight Bradley, who served the Congregational church of Webster Groves, Mo., for several years, is now minister at

The Facts in The Case

Not only was the spirit of these social workers of both races unpretentiously genial but there was a businesslike air in their approach to controversial issues. Where there were abuses to be looked into, names were called, of people and places. There was no beating about the bush. A railway which is charged with not providing adequate waiting rooms and coach service for colored passengers was plainly referred to by name. A report that in a certain theater for colored people midnight shows of questionable type "for whites only" made no bones of the name of the showhouse and its manager. That sort of getting down to brass tacks will bring results. The president of a state industrial and normal school for Negroes took occasion to praise the daily papers for the fairness with which of late they have been giving the side of the colored man in instances of interracial clashes. That, he insisted, is what is reducing the danger of lynchings, based as usually they are on misunderstandings. This educator, by the way, Dr. W. J. Hale, has recently received a Harmon prize for meritorious service to his people. Dr. James E. Clarke, editor of the Presbyterian Advance, indefatigable laborer in many fields and everybody's friend, was made chairman of the state commission for the coming year.

* * *

Celebrating Jackson Day

The state of Andrew Jackson is not minded to let the date of his victory at New Orleans over the British be forgotten or overlooked. For many years it was held that the proper celebration was by means of a ball, the social event of the year. Recently has come a change in fashion. The ladies who have custody of the Hermitage, President Jackson's old home, about twelve miles out of Nashville, have adopted the plan of organizing each year a pilgrimage to his tomb, which is located there. The automobile and a modern highway have made this a pleasant expedition, of minutes rather than hours. This year, the governor of the state and Dr. James I. Vance, pastor of the First Presbyterian church, cooperating, the pilgrims duly placed wreaths on the graves of Old Hickory and his beloved Rachel.

* * *

A Moving Tent

The West End Methodist church has abandoned its old home, moving seven blocks westward to a site immediately adjoining the campus of Vanderbilt university. Only the Sunday school unit of the new plant is complete. The congregation is worshipping in the Neely Memorial chapel of the university.

GEORGE B. WINTON.



EXPERTNESS of authors and VARIETY of subjects make the **HOLT RELIGIOUS LIST** for 1930 well worth watching.



A few samples: C. J. Wright's **MIRACLE IN HISTORY AND IN MODERN THOUGHT** will be ready in late January. (The recent Malden incidents show that miracles are still interesting—and baffling.) ♦ Mid-February will bring **EXPLORING RELIGION WITH EIGHT YEAR OLDS**, by Helen Firman Sweet and Sophia Lyon Fahs. ♦ February will see also Mrs. Elliott's **UNDERSTANDING THE ADOLESCENT GIRL**. ♦ Dr. Tittle's **THE FOOLISHNESS OF PREACHING** will follow shortly. ♦ Then, a Lenten book, **ARMOR OF LIGHT**, by Mygatt and Wither-spoon, whom you will remember as the authors of **THE GLORIOUS COMPANY**. ♦ Professor Bacon's **STUDIES IN MATTHEW** will be published in the later spring. ♦ And there are a few others. Watch this column for announcements.



"I think **ROBBING YOUTH OF ITS RELIGION** is a book that should be read by parents, teachers, preachers, and young men everywhere who can put their hands on it," writes Dr. S. Parkes Cadman. ♦ The author is James F. Halliday; the price, \$2. ♦ (It's a good book for young women, too.)



TWO new comments on Georgia Harkness' **CONFLICTS IN RELIGIOUS THOUGHT** (\$2) ♦ Professor William K. Wright of Dartmouth writes: "I would not have supposed it possible to compress so much solid philosophical discussion in a volume written in so clear and elementary exposition." ♦ And Professor Edwin Lewis of Drew calls it "a fine piece of work—sane, positive, constructive, thorough, and withal exceedingly readable."



IN The Christian Century of December 4, 1929, Dr. W. E. Garrison exclaimed, "Brethren, read this book!" ♦ Here referred, of course, to H. Richard Niebuhr's **SOCIAL SOURCES OF DENOMINATIONALISM**. (\$2.50)

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Dr. Willett's Summer Tour
Europe, Palestine, Egypt, June 13 to September 1, 1930
Archaeological Features

In addition to the general interests of the journey, such as sight-seeing and attention to the historical and artistic phases of the places visited, particular notice will be taken of the educational, religious, archaeological and missionary activities in the different lands. For example, consideration will be given to the sites where excavations have been made in the interest of biblical studies. Among the places having values of this kind will be Rome, Athens, Troas (passing), Patmos (passing), Tarsus, Cyprus, Rhodes, Baalbeck, Capernaum, Megiddo, Samaria, Shiloh, Jerusalem, Jericho, the Pyramid area at Cairo, etc. In addition visits will be made to the most notable of the museum collections, such as those at Athens, Constantinople, Beirut, Jerusalem, Cairo, Rome, Paris and London, in all of which there are materials of great interest to biblical students. The work of the party in this and the other fields of interest will be carried on by means of suggestions regarding preliminary reading, by lectures given by the directors on the way to Europe and regularly throughout the journey, and by special addresses delivered by competent authorities, ministers, officials, teachers and missionaries resident in the places visited. Circular of Information may be secured by addressing the Director, Dr. Herbert L. Willett, 319 Richmond Road, Kenilworth, Illinois, or the Business Manager, Dr. H. W. Dunning, 188 Rawson Road, Brookline, Massachusetts.



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mediate predecessor, Rev. Edward M. Noyes, retired as pastor-emeritus after 35 years of service in this parish.

Prize Offered for New Hymn of Peace

Dr. Benjamin S. Winchester, president of the Hymn society, of New York, announces a prize of \$100 for the best hymn on peace submitted. The society has already awarded prizes for an Aviator's hymn and Missionary hymn. Manuscripts of peace hymns must bear a nom de plume, and the name of the writer must appear within a separate envelope with the same nom de plume on the outside. They should be addressed to Miss Caroline B. Parker, 353 4th Ave., New York, before May 1.

Notables at Bangor Seminary Convocation Week

During convocation week at Bangor Theological seminary, Bangor, Me., Jan. 27-31, Dr. William Adams Brown, Bishop F. J. McConnell, Dr. Silas Evans and Dr. Lynn Harold Hough are to present series of lectures. Dr. Brown's general topic is "Finding and Sharing God"; Bishop McConnell's, "Age-old Tests of Current Religion"; Dr. Evans, "The Mind of Christ in the World of Today"; Dr. Hough's, "The Artist and the Critic."

Dr. Norwood on Prohibition in America and England

Dr. Frederick W. Norwood, who is in this country for a three weeks' tour in behalf of international good will, discussed with a New York World reporter the question of prohibition. He said he would regard the failure of prohibition in America as a "great misfortune." America surpasses England, he said, in its promotion of temperance, in that America forbids all public advertising of alcoholic beverages. In England he is working to accomplish a similar legal censure in liquor advertising by means of making such displays a felony on the ground that they incite to crime. Dr. Norwood says that England's approach to prohibition is marked by temperance measures. He does not believe that the British Isles will advocate prohibition as a law very soon.

Dr. F. R. Godolphin, Oak Park Rector, Accepts Call to Richmond, N. Y.

Rev. Francis R. Godolphin, for 16 years rector of Grace Episcopal church, Oak Park, Ill.—the parish of Bishop Charles P. Anderson before his elevation to the episcopate—has announced his resignation to become rector of St. Andrew's church, Richmond, N. Y. He will leave for his new work March 1.

Ross W. Sanderson Joins Research Institute Staff

Rev. Ross W. Sanderson, until recently executive secretary of the council of churches of Wichita, Kan., has become a member of the staff of the Institute of social and religious research. He will be associated with Dr. H. Paul Douglass in a new study dealing with the strategy of city church planning.

Pennsylvania Episcopalians Receive \$400,000 Gift for New Church

At the annual meeting of the Church club, in Philadelphia, Dec. 4, announce-

ment was made by Bishop Garland of an anonymous gift of \$400,000 to the diocese to be used for the building of a church and parish house in Philadelphia or vicinity. It is reported that decision has now been reached to locate the new building in Haverford township, where it will be accessible for people living in the communities of Brookline, Llanerch and Oakmont.

Christian Temple, Baltimore, in Quarter-Century Anniversary

The Christian Temple, Baltimore, Md., was opened Jan. 15, 1905, with a small group of people who, under the leadership of their minister, Dr. Peter Ainslie, resolved to endeavor to interpret Christianity in terms of present day needs. The work has developed so that within 25 years ten branch churches have been established, two of them being Negro churches. The Temple itself has seen added to its membership during these years 2,630 persons. The period of Jan. 5-19 was given to special celebration of the 25th anniversary of the founding of the temple. The theme carried through all sessions was "Following Jesus through twenty-five years." Evening sessions were given to the consideration of "following Jesus" through "personal commitment," "home life," "service," "worship," "religious education," "fellowship." Dean Luther A. Weigle, of Yale divinity school, delivered an address on Sunday, Jan. 12. On Friday, Jan. 17, a banquet was held at a local hotel, in which the theme "How we have followed Jesus through fellowship" was considered, with Rev. Finis S. Idleman, of Central Christian church, New York City, giving the address. Dr. Ainslie, for nearly a generation known as an apostle of Christian unity, as well as a foremost leader in his own fellowship, the Disciples of Christ, has sought to lead the people of his congregation to practice the spirit of fraternity and good fellowship with all churches. A rather unusual feature of the work at Christian Temple has been the promotion of preaching by laymen; some of the branch churches are supplied with lay preaching. The Temple has sent out many missionaries to foreign and home fields.

BOOKS RECEIVED

American City Government and Administration, by Austin F. Macdonald. Crowell, \$3.75.
Labor Problems, by Gordon S. Watkins. Crowell, \$3.50.
Wind of Faith, by D. Schmadeke Young. Bozart press, Atlanta, \$1.50.
Tolstoy, the Inconstant Genius, by Alexander I. Nazarov. Stokes, \$5.00.
Fools or Gods, by Lori Petri. Bozart press, \$2.00.
Mating Ministers and Churches, by John R. Scott. National Pub. Co., Philadelphia, \$1.50.
The Crying Pig Murder, by Victor MacClure. Morrow, \$2.00.
Miscellaneous Notes on Old Testament Topics, by Barnard C. Taylor. Judson, \$1.25.

20 "Three-Star" Books of 1929

- ★★★Abingdon Commentary, The
EISELEN-LEWIS-DOWNEY, (\$5)
- ★★★Affirmative Religion
W. E. GARRISON. (\$1)
- ★★★Bible Thru the Centuries, The
H. L. WILLETT. (\$1)
- ★★★Human Needs and World
Christianity
F. J. MCCONNELL. (\$1.50)
- ★★★Imperishable Dreams
LYNN HAROLD HOUGH. (\$1.75)
- ★★★Love the Law of Life
T. KAGAWA. (\$2)
- ★★★Making of the Christian Mind
G. G. ATKINS. (\$3)
- ★★★Man's Social Destiny
C. A. ELLWOOD. (\$2)
- ★★★Men and Machines
STUART CHASE. (\$1.50)
- ★★★Methods of Private Religious
Living
H. N. WIEMAN. (\$1.75)
- ★★★Motives of Men, The
G. A. COE. (\$2.50)
- ★★★Nature of the Physical World
A. S. EDDINGTON. (\$1.75)
- ★★★Notebook of a Tamed Cynic
R. NIEBUHR. (\$2)
- ★★★Our Economic Morality
HARRY F. WARD. (\$1.50)
- ★★★Quotable Poems
CLARK-GILLESPIE. (Clo. \$2.50, Lea. \$5)
- ★★★Religion
E. S. AMES. (\$1)
- ★★★Scandal of Christianity, The
PETER AINSLIE. (\$2)
- ★★★Science and the Unseen World
A. S. EDDINGTON. (\$1.75)
- ★★★Universe Around Us, The
SIR JAMES JEANS. (\$4.50)
- ★★★What is Christian Education?
G. A. COE. (\$2.50)

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The Protestant Reformation started in a theological seminary?

Martin Luther was an outlaw?

The Pope who excommunicated Luther was made a priest at 7; cardinal at 13, and pope at 38?

Cromwell was a distant cousin of Charles I?

Puritan ministers were Cromwell's most abusive critics?

John Knox was a galley slave?

Knox tried to placate Queen Elizabeth by calling her an idolator?

John Bunyan favored open communion in Baptist churches?

Bunyan's son succeeded him as a tinker?

George Fox spent most of his time in jail?

Fox spent his happiest days among the American Indians?

John Wycliffe was Master of Balliol College, Oxford?

Wycliffe was regarded as a social Bolshevik more than a theological innovator?

John Wesley hated field preaching?

Wesley made no objection when his nephew joined the Catholic church?

Alexander Campbell debated only five times?

Some of his debates lasted 17 days?

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The Christian God:

RICHARD ROBERTS

Here is a book about God that does not soar into empyrean heights of vague mysticism, nor struggle through sloughs of barren abstractions. Dr. Roberts begins his discussion with a concrete fact—a man praying; which fact is one, he asserts, that one cannot get away from. "Here," he says, "we have a kind of behavior which is universally distributed and which seems to be as old as historical man. Whatever it is, prayer seems to be an activity of quite remarkable toughness." The author accepts the theory of evolution as a mode of divine activity, but, "We have declined to accept it as the only mode." As a part of the process of evolution he finds "the emergent Jesus, who best reveals not only the method of divine activity but the character of the Divine Personality." Says the Northwestern Advocate: "The Christian God will greatly reassure many disturbed readers who are seeking to find both form and content for a new confession of faith." (\$1.50)

The Social Sources of Denominationalism

H. RICHARD NIEBUHR

Why are you a Lutheran? Because of your belief in justification by faith alone, your exaltation of the word of God as the primary means of grace, and your profession of the priesthood of all believers? Why are you a Calvinist? Because of your views on predestination, on the legal character of the Bible, and on church discipline? Are you a Baptist because you are convinced that believer's baptism by immersion is alone justifiable? Or a Methodist because you hold Arminian doctrines? These are the classical definitions of the differences between the denominations. But in this book Dr. Niebuhr—"the other Niebuhr"—shows how misleading are all these ideas. Differences between churches have really come out of differences between social groups, between nations, between races. Denominations are thus the religious perpetuators of a caste system. And Dr. Niebuhr has suggestions for ending this evil. A book that is an event—men will be talking about it ten years hence. (\$2.50)

The Primitive Church:

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A particularly timely volume, assailing as it does the dogma of episcopacy. Dr. Streeter finds, from his searching study of the history of the churches, "no one form of church order which alone is primitive: and which, therefore, alone possesses the sanction of apostolic precedent." No particular form of ministry, he holds, is of the essence of Christianity; but various types have proved useful for the well-being of the Christian movement at different times. If Episcopalian, Presbyterian and Independent can thus be shown each to follow a primitive usage, one chief obstacle to Christian union has disappeared: here is the bearing of the book on the present movement of the churches toward unity. The book provides, in non-technical language, an introduction to the history and literature of the first century of Christianity. The lectures constituting this volume were delivered at Harvard University. (\$2.50)

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